1-1-1982

Holistic education : an alternative approach to Arabic language instruction.

Muhammed Hassan A. Fraihat
University of Massachusetts Amherst

HOLISTIC EDUCATION: AN ALTERNATIVE APPROACH TO ARABIC LANGUAGE INSTRUCTION

A Dissertation Presented

By

MUHAMMED HASSAN A. FRAIHAT

Submitted to the Graduate School of the
University of Massachusetts in partial fulfillment
of the requirements for the degree of

DOCTOR OF EDUCATION

February 1982

Education

HOLISTIC EDUCATION: AN ALTERNATIVE APPROACH
TO ARABIC LANGUAGE INSTRUCTION

A Dissertation Presented

By

MUHAMMED HASSAN A. FRAIHAT

Approved as to style and content by:

Gloria Figueroa de Guevara

Gloria Figueroa de Guevara, Chairperson

David Kinsey

David Kinsey, Member

David W Biddle.

David Biddle, Member

Mario D. Fantini

Mario D. Fantini, Dean
School of Education

DEDICATION

To my mother . . . The immortal love.

ACKNOWLEDGEMENT

When Gloria de Guevara took over as a Chairperson of my Committee, time was slipping away, and not much work had been done. Panic and disorientation had compelled me to consider abandoning the effort altogether. The immediate responsiveness of Gloria de Guevara, her professional task-oriented style, her resourcefulness, and her care and unswerving support gave me the momentum I so badly needed, and eased the thorny path to holism. Not just Gloria has given me moral encouragement, but she has participated as a full time partner in the work--commenting, suggesting, editing. Not just was she there during her official time, but she was there when she shouldn't have been otherwise. My indebtedness to Gloria is enormous; the words cannot convey my gratitude to her. David Kinsey has been associated with my program from the beginning. His interest in my work has been inspiring, and his input indispensable. Despite his busy schedule, David Biddle was always of help whenever I needed him. His cheerful and kind attitude was very rewarding to me throughout my endeavor. My sumptuous thanks go to Ellis Olim, my former chairperson, for original inspiration. His professional and social support is of great value to me.

I am indebted to everyone of my family in Jordan for their relentless love and faith.

Maha has shared my hardships of long nights, scattered books, and frustration. Her love gave me strength to endure--a resolve to reach beyond--and a means to be holistic.

And finally to all the scholars, and educators I have come across in my study--my deepest gratitude. For without their precious views, theories, and educational programs, this study would never have taken place. They were always there to guide me when I was lost, to cheer me when I was lonely, and to bring me back the hope when it seemed so far away.

ABSTRACT

Holistic Education: An Alternative Approach to Arabic Language Instruction

(February 1982)

Muhammed Hassan Fraihat, B.S.,
University of Jordan

M.Ed., Ed.D., University of Massachusetts

Directed by: Dr. Gloria de Guevara

Arabic language instruction throughout the Arab world has been afflicted with serious shortcomings for so many years. Present Arabic curricula, by and large, follow the traditional pedagogical line that emphasizes learning and teaching the language as an end in itself. Very meager efforts have been taken to relate the language instruction to the lives, needs and interests of the students. No serious attempts at enhancing the psychological, interpersonal, social, universal and experiential growth of the students through language learning have been done. Even the cognitive growth as a goal of language instruction has not fully been realized since present Arabic curricula do not stress the deeper cognitive aspects, such as problem solving, critical analysis, sound evaluation, choosing and decision making.

These short-comings have deterred the students from attending to their language effectively. The language level among the Arab students is less than satisfactory, and is steadily declining. The students' enthusiasm toward their mother tongue has diminished considerably. The seriousness of these two problems (the decline of the language competency level, and the students' negative attitude toward their language) has aroused the concern of many educators, scholars and lay people throughout the Arab world. This concern accompanied with a demand for change toward more holistic Arabic instruction has intensified recently. This study is an attempt to look into the problem, pinpoint the curricular shortcomings that have led to it, and to formulate an alternative approach that addresses them accordingly.

The author, first, presents a historical background of the problem, and follows its development from late nineteenth century through the present days. From the various views of Arab educators and scholars the author extracts a diagnosis of the problem and the attendant shortcomings, as well as a rationale for an alternative holistic approach to Arabic instruction. Five components comprise this proposed approach; the cognitive component, the affective psychological component, the social

component, the universal component, and the experiential component. The author, then, proceeds to present holistic education as it is purported by educational theories, such as the progressive theory, the cognitive development theory, the process education theory, the humanistic theory and its affective and confluent sub-theories and programs of application.

English language instruction in the United States is also researched. The author, here, shows how the American educators have had similar concern to that of their Arab counterparts. From the views of many American educators, and from educational program and language curricular guides in different American school systems, a change trend toward holistic English instruction is detected. Attempts at applying affective, confluent, and process approaches in English instruction are also presented along with research findings concerning the effectiveness of such attempts in terms of their academic as well as psychological outcomes.

The author then presents his own version of holistic education, and his alternative approach to Arabic language curriculum. General holistic language objectives as well as specific language arts objectives are outlined.

The process of selecting appropriate instructional procedures and methods as well as the content and learning

experiences is described and illustrated. A holistic evaluation strategy that commensurates with the above components of the curriculum model is offered at the end of the model. Concluding remarks in relation to the limitation and implementation of the model are offered in the last chapter. Implications for further studies in holistic education in different subject areas, as well as in teacher training and evaluation are also outlined.

TABLE OF CONTENTS

CHAPTER I

THE PROBLEMS OF ARABIC LANGUAGE INSTRUCTION

Statement of the Problem

Arabic language instruction in Jordan and throughout the Arab world is experiencing a crisis. That there is a crisis--and that it has persisted for a long time--is a fact that is agreed upon by specialists in the field and by laymen as well. Many educators do not exaggerate when they describe the present state of the language curricula and their instructional practices as "dreadful."[1]

The problem as I have experienced it and witnessed it, both as teacher and investigator, through published studies and other literature pertaining to Arabic language instruction in Jordan and various Arab countries, seems to be the failure of the language instructional techniques to bring about effective linguistic and affective psychological outcomes. This failure is assumed to have resulted from an imbalance among and/or a misunderstanding and mistreatment of the five major components of the language instructional process: the affective, psychological; the cognitive, intellectual; the experiential; the social; and the universal.

The literature on the crisis in our mother-tongue education which I have studied refers, though vaguely and with varying degrees of stress, to the significance of the presence of all or most of these components in any language instructional planning policy and implementation strategies. These studies seem to attribute the crisis--which is manifested by the ineffectiveness of the language instructional outcomes--to the failure to incorporate these components correctly and purposefully in the language curriculum and teaching/learning process.

The purpose of this study therefore is to address the problem by: 1) pinpointing its nature and causes through pertinent views and studies of Arab scholars and educators; 2) extracting a rationale for an alternative holistic approach to Arabic language instruction; 3) formulating an alternative holistic approach in the light of pertinent holistic educational theories in general and in the light of similar English language situation and reform views and projects in the United States in particular.

This chapter deals with the problem as it has been developing and perceived through the years. The chapter will also attempt through the presentation of views and insights of many Arab educators and scholars, to delineate a rationale for the study in general, and specifically for an alternative holistic approach to Arabic instruction.

Arabic Language Redefined

Arabic language in this study means the Classical Arabic (it is also referred sometime to as "standard, literary, written, and formal") as opposed to the spoken, colloquial, or informal Arabic and its vernacular varieties. Classical Arabic is highly structured and has "a complex inflectional system of case or modal endings. It is endowed with a rich vocabulary characterized often by a multiplicity of lexical items denoting one and the same meaning or of verbal nouns or plurals for individual verbs and nouns, respectively."[2] Because Classical Arabic is the language of the holy Qur'an and of the Arab religious, literary, philosophic and scientific heritage, it is regarded as a link which connects the Arabs and Moslems to their faith and past, and an important factor for "pan-Arabism", [3] hence its supermacy over the Colloquial. Therefore Classical Arabic is the official standard language in all Arab countries. It is the medium of almost every formal and written activities. It is used in school textbooks, books, most mass media written and aired works, political, social, and religious speeches, lectures, etcetera.

The spoken or Colloquial Arabic, on the other hand, is less structured, has a "simplified inflectional system free of case or modal endings and of dual forms for other

than nouns and a general tendency to avoid multiplicity of words or grammatical forms."[4] It is the medium of the casual and relaxed conversation, and daily activities of both the intellectual and the common people all over the Arab world.

Colloquial Arabic not only varies horizontally (that is from one Arab territory to another, and from one area to another within each territory), but vertically as well, (varies according to social and intellectual class).

In spite of the fact that the high variety is widely used by the educated elite in schools, universities, courts, mass media, religious and social situations, the Colloquial Arabic still does not enjoy the recognition of many Arab scholars. These scholars fear that such a recognition might promote the colloquial to the level of the standard, therefore jeopardizing the prestige and sanctity of the latter and jeopardizing the Arabic heritage and nationalism as well.

What is it in the Arabic language that makes it difficult to learn and difficult to teach? What is in it that makes it almost impossible to be mastered, "like a God unattainable,"[5] except by rare scholars and teachers and holy men after many years of scholarly painstaking work? What is in it that makes it unwanted by the majority of the Arab students? Why is there this phobia for the

mother tongue that Arab students develop throughout their educational experiences? Moreover why has the language attainment level among Arab students been unsatisfactory throughout the modern history of our education?

These questions and their linguistic and instructional implications arose at the outset of the modern Arab educational renaissance. As early as 1880 Wilhelm Spitta raised the issue of the difficulty of Classical Arabic and its writing system. He suggested that Classical Arabic be replaced by the Colloquial (informal) Arabic, and the Arabic alphabet by the Latin alphabet.[6]

In 1881 Al-Muqtataf carried some articles that also suggested the use of Colloquial Arabic instead of the Classical. The articles argued that the use of the Colloquial is needed since it is the language of the common people.[7]

In 1892 William Wilcocks (British orientalist) waged a ruthless attack on Classical Arabic. He insisted that it was too classical structurally and syntactically--too difficult to learn and to teach. He went as far as to attribute the decline of the Arab world, especially Egypt to the nature of the Arabic language.[8]

The remarks of Spitta and Wilcocks stirred a great deal of debate among the Arab philosophers, literary men,

linguists, and educators over the validity of those remarks, and over the question of the Arabic language in general.

No matter how the Arab scholars diverged on their judgments concerning Spitta, Al-Muqtataf and Wilcocks and their assessment of the state of the Arabic language, they all concurred on the existance of a mother tongue crisis and the over due need for a new look into Arabic and arrival at some solutions.

The response of the Arab scholars to the Arabic language crisis varied according to their respective understanding and assessment of the problem. Some looked at it as a diglossia problem. They believed that the sharp discrepancy between the spoken (Colloquial) language and the Classical (formal or written) language was the cause for the prohibiting effect of learning Classical Arabic. Thus the way to remedy the situation was to bring the two closer by improving and upgrading the Colloquial, and simplifying and facilitating the classical. This task was undertaken to narrow the gap between the two languages, and gradually to unify them into one language.

Ahmad Lutfi Sayed argued that implementing this idea would aid and facilitate the learning of Arabic in the schools.[9]

In addition to Lutfi Sayyed, many of the proponents of this idea are considered prominent in the Contemporary Arabic literary awakening, such as Muhammed and Mahmoud Teimour, Hussein Haykal, Abdul-Aziz Abdul-haq, Tawfiq-Alhakim, to name just a few.[10]

Many attempts were made by them to implement this idea (the incorporation of the Colloquial into the classical language in their writings). Muhammad Teimour went farther to use the Colloquial as a substitute for the Classical in some of his literary works. But these attempts proved ineffective and generated strenuous opposition, and this approach eventually came to an end.[11]

Some scholars looked at the problem from a different point of view. They believed it to be a structural problem. Therefore they proposed changes in the syntactical and grammatical system of the classical language. Attempts were made to simplify Arabic grammar by eliminating some of the traditional details and by dealing with those considered basic. Hafni Nasif, to improve and simplify the study of grammar, introduced a modified curriculum that dealt with the basic and the necessary, and excluded the undue details of the traditional grammars. Ali Jarim and Mustafa Amin made similar attempts and introduced new simplified grammar textbooks at the turn of the century, as did Ibrahim Mustafa in 1937.[12]

Other scholars believed that more radical changes in the grammatical system had to be administered if language was to be learned and understood effectively. Among the proponents of this assumption are: Qasim Amin, Salameh Mousa, Anis Freiha, Nasra Said, Hassan Sharif.[13]

Ahmad Yousuf Al-Sheik suggested the elimination of some subjects in grammar which he felt are unnecessary burden to the students.[14]

Some scholars attributed the problem to the difficulty of the Arabic writing system. In 1944, the Arabic language academy offered a prize of one thousand pounds for the best suggestion to facilitate and simplify the writing system in Arabic.[15] Abdul-Aziz Fahmi, a member of the academy, went as far, in 1943, as proposing the elimination of the Arabic alphabet and the use of the Latin alphabet instead.[16]

Ahmad Lutfi Sayyed also called for a change in the inflectional case markings and suggested that they be used as letters rather than marks. This suggestion was endorsed by Taha Hussein, and Tawfiq Al-Hakim.[17]

Some scholars ascribed the problem to the presence of difficult vocabulary, and the profusion of synonyms in the Classical Arabic. Thus Ahmad Amin, a leading Egyptian scholar suggested the elimination of the classically difficult vocabulary, and the reduction of synonyms as a

way of easing the path of learning and mastering the language.

For the same reason,[18] Salameh Mousa suggested the elimination of Arabic Classical literature in the school as a way to simplify Arabic, and render it more relevant to the needs and understanding of the students and to meet the demands of modern times.[19]

Most Arab scholars in the first half of this century looked at the problem linguistically as we have presented thus far. The problem to them was then due to the difficult nature of the mother tongue, and the duality of our lingual life. Therefore the changes that were proposed and undertaken were confined mainly to linguistic and grammatical aspects of the language. Some attempts were made also to narrow the gap between the standard Arabic and the Colloquial variety.

One finds very few scholars and educators who paid some attention to the Arabic instructional philosophy and teaching/learning strategies and process.

Among those few who attempted to tackle the problem in this context was Muhammad Arafa who criticized the ways in which Arabic grammar was then taught. He charged that those ways were traditional, and relied heavily on teaching grammatical rules and regulations. Real language learning, he believed, comes through active individual reading of and

involvement in major language works that develop language intuition. He believed also that the introduction of the study of grammar (by the traditional methods) to the students regardless of their mental level and readiness, had caused students to dislike it throughout their academic life years. Arafa proposed the abolishment of grammar from the elementary education. Grammar in secondary education, he proposed, was to be associated with strong explanation and sound reasoning.[20]

Perhaps the most impressive view of the problem in this regard is that of Dr. Al-Husseini who in the thirties believed that the problem was a problem of methodology more than anything else. He stated: "Literature and Grammar should be selected to suit the cognitive level of the learner, as well as his tastes, needs, and interests." He deplored the traditional methods, which he believed killed the talent and creativity of the student. He also believed that language should interact with the cultural and emotional trends of contemporary life.[21]

But perhaps because of the preoccupation of the Arab scholars and educators with the linguistic battle of the late years of the nineteenth century and the first half of this century, the question of the language instructional philosophy and methods was basically overlooked. Therefore the many changes that have followed throughout the first

half and the second half of the century pertaining to Arabic language curriculum and textbooks have proved superficial and ineffective in bringing about beneficial results.

The questions addressed earlier not only still exist but persist and remain the concern of every caring educator and layman in the Arab world.

Again what is in our classical language that renders it feared, unwanted by our students, and their attainment level in their mother tongue has declined even further in the recent years. Is it the nature of the language and the dual language situation, or is it the general instructional policies and the teaching methods and procedures employed responsible for the perpetuation of the problem?!

The recent years, especially the last two decades have witnessed some attempts in the right direction toward recognizing, diagnosing and offering some clues to the causes of and solutions to the problem. In these new efforts the focus has justifiably shifted, as we shall see in the following pages, from the linguistic and structural aspect of Arabic to the educational philosophy and strategies and methods of instruction of Arabic as set forth by the Arab education systems throughout the Arab world. The language instructional philosophy and the methodology involved are seen to be the hindering factor in attaining and wanting Arabic by the Arab students.

First, how the problem is recognized and judged by modern Arab scholars and educators is fitting here before we go to how the problem is perceived by those scholars and educators and how far they have gone in dealing with it.

That consensus exists among Arabic language specialists and educators regarding the insufficient language attainments and the negative attitudes of Arab pupils toward the language cannot be disputed. The dissatisfaction with present Arabic language education policies and practices is widespread in the Arab world and evident in almost every study that has been done in recent years; the following will present those educators' views of the problem and their understanding of the causes and their recommended remedies.

Anis Freiha acknowledges the deterioration of Arabic instruction and the effect this has upon the language attainment level of the students: "The level of Arabic at the end of the secondary cycle in all the Arab world is lower than what it should be; often the level declines to a point of decadence." He argues that present curricular and instructional conditions are driving the students away from their language, killing their tastes and talents. That was the conclusion of the research he had conducted among high school students in Lebanon.[22]

Salih Al-Toma concludes his doctoral thesis stating that: "There is an overwhelming dissatisfaction with the teaching of Arabic in general. This is a feeling shared by teachers and authorities alike." Prevailing practices and attitudes, he states, contribute to the failure of Arabic teaching.[23]

Dr. Al-tahir states that we must admit the regrettable reality of our language instruction, whose weakness has reached a dreadful extent. He calls for revision and change and deplores the freezing of Arabic instruction and its outmoded methodologies.[24]

Al-Bashir Salameh deplores the present state of Arabic language instruction. He believes it to be responsible for the despair of the majority of our pupils and for their preference for foreign languages, over their native tongue. The present language instruction policy and procedures, he argues, have resulted in a privileged language or a language of the elite. He urges a total reform and modern approaches.[25]

Dr. Fathi Yunus and Dr. Mahmoud Naqa acknowledge and discuss the crisis of Arabic and deplore its present state of instruction, and demand a total reform.[26]

Abdullah Khamis, a Saudi Arabian educator, in a recent interview, attacked the way Arabic is being taught which has resulted in, in his view, a negative attitude among

the Arab students toward their language, and a desire to rid themselves of it altogether.[27]

A similar view was stressed by Rux Bin Za'id Al-Uzeizi, a prominent scholar in Jordan and the Arab world.[28]

The dismay over the ineffectiveness of Arabic language curriculum and practices in Jordan is reflected also in Amin Malhas' report to UNESCO in 1969.[29]

The ineffectiveness of Arabic language curriculum accompanied by the sharp decline of the language competency level in the Jordanian schools was the reason for the formation of a University Commission in 1978 to look into the problem and to pinpoint the causes.[30]

The recognition of the seriousness of the problem and criticisms directed to Arabic Language Curricula and instructional practices, and the call for reform are also stressed by many other Arab scholars throughout the Arab world among them are Jumbulati et al in The Modern Sources for Arabic Instruction; Dr. Abdul-Majid in Arabic Language: Its Psychological Foundations and Its Teaching Methods; Mahmoud Teimour in Problems of Arabic Language; Amin Khuli in The problem of our lingual life; Dr. Abdul-Al in Arabic Teaching Methods.*

---

*Translations by author. The original Arabic titles will be acknowledged in the Bibliography.

It is this recognition of the seriousness of the problem of Arabic Language instruction and the urgency of dealing with it that dictated the dedication of the Ninth Conference of the Arab Teachers League wholly to the discussion of the state of Arabic throughout the Arab world, and the diagnosis of its problems. The conference took place in Khartoum, Sudan, in February 1976. Twenty-seven Arabic language scholars and educators participated and offered their insights in this matter.[31] Some of their views will be presented in the discussion of the causes of the problem and the proposed alternatives in the following pages.

Causes of the Problem and Proposed Alternatives

Dr. Aisha Abd-du-Rahman excludes the opinion that the problem dwells in the nature of Arabic. She attributes the problem of Arabic Language to the fact that its native learners do not learn it as a live language, but as artificial rules and solid forms which exhaust both the teacher and the students. Students, she continues, learn their language separate from their linguistic instinct, and void of acquiring a taste and an appreciation for their language.

The more the pupil learns Arabic, the more ignorant of it and distant from it he becomes; and he may proceed

in learning it to the end of his college education without the ability to write a simple message in his mother tongue. She further says that the instructional methods used in grammar are not just a burden on the students, but they also lead to confusion and the loss of the pupils linguistic spontaniety which they used to have before coming to school.[32]

Rux Bin Za'id Aluzeizi, a prominent scholar in Jordan and the Arab world, sees the cognitive and psychological unsuitability of the language curriculum as the cause of the decline of language competency and the negative attitudes of the learners toward their language. He also believes that the problem does not dwell in the difficulty of the language, but rather in our approaches to teaching the language. "We have failed so far to teach our language to our pupils appropriately." He criticizes the curriculum for not capitalizing on the level of readiness of our pupils and their interests and needs. "The students, then, do not comprehend what they learn. This has caused them frustration. They have become so overcome by the language that they assume that the problem is the inherent difficulty of it."[33]

The findings of an investigation into the decline of Arabic language curricular effectiveness and competency level among the Jordanian students, undertaken by a commission from the University of Yarmouk in Jordan, support

the above judgment and add the failure of the curriculum to introduce social and human universal components to the language learning and teaching process. The following factors, among others, are judged to be responsible for the frightening decline in learning Arabic:

1. Lack of practicality in curricular planning and materials;
2. Lack of integration or a holistic approach to the teaching and learning of the language;
3. Lack of knowledge of the psychological, mental, social, and economic circumstances of the learners and their interests and needs;
4. Lack of experimentation with new curricula before implementation;
5. Overemphasis on the volume at the expense of the quality;
6. Failure of the curriculum to include universal human experiences in the educational and scientific areas; and
7. Rigidity of Arabic grammar and its remoteness from the student's comprehension.[34]

In his report on Arabic language instruction in Jordan to a UNESCO conference, Amin Malhas stresses the same shortcomings and further criticizes the lack of process oriented language curricula. He deplores the still prevailing look at the teaching of Arabic for its own sake and merit and not as a means to an end. He also emphasizes the following factors which contribute to the ineffectiveness of the Arabic instruction: 1) the weakness of teachers' in-service training, 2) the lack of supplementary reading

materials, 3) the lack of knowledge of children's literature and books geared to their needs and interests, 4) the absence of research in the field of Arabic teaching, (this factor is supported in the following statement by Malhas: "In fact, no educational research in the field of teaching Arabic as a mother tongue seems to have been done in any part of the Arab world"), 5) the control of Arabic language teaching by an old generation of Arabic teachers..., whose traditional outlook on the subject has been preoccupied by the mastery of the mechanical skills of oral reading and the learning of grammar, 6) the disapproval of the use of the students' colloquial Arabic, and 7) the overemphasis on avoiding mistakes in the classical Arabic.

He concludes with this statement: "The child is a human being, growing physically, mentally, emotionally, and socially; all methods of teaching should be devised and adapted solely for the service of the child's needs and aptitudes."[35]

Other studies and research into this problem agree with the above analysis of the causes and the recommended alternative remedial approaches, which recommend the incorporation of the cognitive, affective, social, universal and experiential components in the curriculum and

into the language classroom. Dr. Abdul Majid attributes the Arabic language instructional crisis to the lack of relevance of the curriculum to the psychological and cognitive needs of the learners as stressed by modern educational theories. He emphasizes the significance of such factors as individual differences, free play and observation, intrinsic rather than extrinsic motivation, the emotional needs of the learner with a firm sense of responsibility, social awareness, and self-esteem, the addressing by the school of the daily issues of the life of the learners, the increase of the learner's choices, the negative effect of direct preaching, and the students learning style. All these factors are to be the focus of the Arabic curriculum if it is to be effective and productive.[36]

Dr. Dhuni talks about how enjoying, appreciating and understanding Arabic literature remain unaddressed factors in present-day Arabic instruction.

The examination is perceived as an end, so the preoccupation with the fear of the examination distorts the student's learning experience and distracts him from the real objectives of language learning. The examination, he adds, "is the final contact between the pupil and the literature." He advocates active participation with the psychological, cognitive, and social needs of the student as the foundation of the literature curriculum.[37]

Anis Freiha attributes the difficulty of learning Arabic written language to the lack of relevance of its curriculum to the learner's way of thinking, his life and needs. He proposes the employment of psychological and modern educational methods as an alternative in the language curriculum planning. Language instruction, in his opinion, should be personalized and humanized, the same way language was originated. "Language was originated out of emotional and physical needs and activities."[38]

Anis Freiha further argues that the absence of these factors in the language curriculum is the prime cause of poor student competency levels, the killing of their tastes and talents, and the negative attitudes they develop toward their language.[39]

Dr. Salih Altoma, in his doctoral thesis, affirms the responsibility of the present Arabic curriculum for the failure of Arabic teaching in Iraq. He recommends curriculum revision with emphasis to be placed on materials which are meaningful and suitable to the learners and which contribute to their intellectual and emotional growth. Curricula, he proposes, should include colloquial examples in learning classical grammar in order to facilitate understanding and to relate to the reality of the student's environment.[40]

Dr. Fathi Yunus et al state that introducing Arabic to its recipients, suffered and is still suffering from randomness and aimlessness, thus it has been considered difficult to learn and to master. "We," they comment, "in our language lack many of the scientific learning methods, which render the teaching of the language relevant to the child and motivate him to learn it.[41]

Abdul 'Alim Ibrahim Muhammad criticizes the grammar curriculum and current practices in the Arab schools as being overly large and crammed with too many subjects that are not commensurate with the cognitive levels of the students. He urges that the planning of curricula and the writing of textbooks be geared to the cognitive level of the learners. He urges also that experiential approaches to grammar should be introduced with more focus on application. He makes a similar suggestion in relation to the subjects of rhetoric and spelling (dictation).[42]

Nadwa Nawawi characterizes the teaching of Arabic speech and composition in the elementary grades as insufficient and overly dependent on old and useless methods. She calls for a change from a teacher-centered approach to a student-centered, dynamic classroom approach.[43]

Dr. Ibrahim Shafe'i makes the same remarks when he blames the students' weakness in their native tongue on the methods of teaching the language. "Teaching of Arabic,"

he says, "is still based mostly on old, traditional approaches, in which the teacher is the conveyor of information and the students are the receivers." He attributes the stumbling of Arabic teaching to the scarcity of research in the field of Arabic language instruction. Most of the studies conducted, he states, are academic in their nature. They do not deal with the language instruction. Among the factors he believes contribute to the shortage of research in this field is the conviction of some Arabic language educators that Arabic is sanctified, therefore it should not be subject to research or experimentation. Another factor is the lack of familiarity on the part of the teachers of Arabic with modern methods developed and utilized in other modern languages throughout the world. He includes the lack of incentive for research in the area as another factor. Furthermore, he argues, there do not exist theories in the teaching of Arabic, as for other languages in the world. "Therefore," he says, "our language practices in this field are not founded on sound, consistent theories."[44]

Dr. Abdul-qadir Ahmad describes his alternative literature curriculum as one that suits the needs, interests, and levels of the students and has bearing on and relates to their lives and reflects their environment. He calls for a literature curriculum whose function is to deepen the

pupil's insights into their lives and enrich their social skills and human experiences, and motivate them always to seek a better life.[45]

Dr. Majid Dam'a et al apply the above description in their criteria for a good language curriculum.[46]

Dr. Al-Tahir perceives his alternative curriculum to focus on the above factors and to capitalize upon the students' own experiences as a learning mechanism. This alternative curriculum is designed also to enhance the student's self-confidence and freedom and to diversify the language activities linking them to the outside world. He even places the priority of the students' needs over the chronicle organization of the contents.[47]

Ali Jumbulati, et al, add to the consideration of the learner's experiences and psychological needs, other factors. The human side, they demand, must appear in the Arabic language curriculum if it is to help learners cope with the continuous commotions of the world. Problem solving, rather than memorizing, with emphasis on understanding and enjoyment should be among the main characteristics of the alternative curriculum. They advocate a holistic approach to teaching Arabic as opposed to a fragmented approach.[48]

The integrated, holistic approach is stressed also by Dr. Abdul-Al. He also calls for the coordination of the

psychological needs of the learner and the logical organization of the materials.[49] The issue of tying the pressures of the modern world to the reform of Arabic language instruction is also brought up by Mahmoud Teimour. Teimour also calls for facilitating the use of the students' informal language as a way of achieving relevance in the Arabic language classroom.[50]

Even as early as the thirties we are able to find educators acknowledging the shortcomings of Arabic language instruction and touching on some remedial clues. Dr. Al-Husseini sensed the problem at that time and believed that one of the causes of the difficulty of learning Arabic is the teaching techniques and methods employed. "Literature and Grammar should be selected to suit the cognitive level of the learner, as well as his tastes, needs, and interests." He deplored the traditional methods, which he believed responsible for killing the talent and creativity of the student. He also believed that language should interact with the cultural and emotional trends of contemporary life.[51]

The following conclusions can be discerned from the preceding studies.

1. Classical (or standard or formal) Arabic is the recognized, respected and adhered to language in the Arab world. It has been so throughout the Arab and Islamic

history, and it will remain so. It is the vehicle which connects the Arabs with their history, heritage, faith and civilization. It is an indispensable factor that links the Arab states and consolidates the Arab nations. It follows that there can be no substitute for this language, as vowed by some Arab and non-Arabic scholars in the last two centuries. The attempts to replace classical Arabic with the colloquial (local spoken language) have failed to render any effectiveness or sound rationale. There are, however, those who call for the utilization of the colloquial since it is the spontaneous and daily language of the learner, as an aid to the learning of the classical, and to add a touch of familiarity and acceptance to the learner. The least those educators and scholars are asking is the acknowledgement of the learners' informal language in their classical language classes. This notion has earned the acceptance and the support of many educators around the Arab world.

2. There seems to be a consensus among the Arabic language specialists and educators, especially recently, that the difficulty of learning Arabic is not entirely due to the inherent difficulty and phonetic and syntactical richness of the language, instead it is apparent that approaches and methods employed in Arabic instruction have contributed considerably to its crisis.

3. There is a shortage of studies and research in the field of Arabic language instruction. Continuous studies and experiments and new approaches are needed and encouraged to update and upgrade the instructional methods of the language and open its avenues to different instructional innovations and theories in modern language throughout the world. There is a consensus in the above literature in regard to the recognition and the nature of the crisis of Arabic language instruction in Jordan and in the Arab world in general. The problem which the views presented earlier delineate is two dimensional.

a. There exists the psychological dimension, manifested in the Arab students' fear, negativism and/or boredom resulting from attempts to learn their language and which has only recently received the attention of educators and scholars.

b. The other is the cognitive dimension which is characterized by poor achievement in language skills and the generally low competency level.

The above views show that the outdated, traditional methods and practices are unsuitable to the learners and to modern educational functions and goals. Therefore the curriculum building policy and language instruction methodology, as such, are regarded as ineffective and the movement toward reform as inevitable. The ineffectiveness

of present Arabic language curricula and their delivery methods is ascribed in the above views to their failure to encompass and deal effectively with the following components.

The psychological affective aspect. Present curricular design and implementation strategies have failed, they argue, to deal with such issues concerning learners as intrinsic motivation, freedom of choice, learners' experiences, utilization of the students' informal language as part of their experiences; also learners' involvement and learner-centered classroom activities, the enjoyable aspects of learning, the relevance of the material to the learners' lives, the psychological and emotional needs of the learners, their self-esteem and self-confidence, the daily issues in the lives of the students, and their learning styles and emotional growth. Other affective issues stressed are, in general, lively language curricula, elimination of lifeless elements, personalization and humanization of language instruction, and motivation for a better life.

The cognitive aspect. The studies indicate that the present curriculum and the instructional mechanism do not adequately deal with essential cognitive issues such as problem solving techniques, creativity, individual differences,

understanding instead of memorizing, the learners' cognitive development levels, the examination as a means not an end, the learners' readiness, simplification of Arabic grammar and writing, the utilization of the learners' informal language as a way of simplifying and facilitating learning and mastery of their formal educational language.

The experiential aspect. Present language curriculum and implementation strategies are viewed in the above studies as not addressing adequately the doing aspect of learning, free play and observation, connecting learning with environmental manipulation, outside school activities, in-class individual and group work, and dramatization.

The social aspect. Issues such as social and environmental awareness, social and communication skills, social responsibility, cultural trends, community/learner interaction, classroom students' interaction, and group dynamics do not have a defined place in the present language curriculum.

Universal human aspect. No serious and clear effort has been made to bring universal human experiences, contemporary life experiences or universal awareness to the classroom as part of the language learning experience.

4. Although the failure of the present Arabic language curriculum to encompass all or some of these components is

assumed to be the cause of the ineffectiveness of the language education, still these components are vaguely referred to. No serious effort has been made to define and describe in detail and with specifity these learning components and how they can be incorporated and implemented in the language teaching/learning process. Since these five learning components are referred to, though in varying degrees of clarity and emphasis in all the alternative ideas presented earlier, it is assumed that any serious remedial approach has to capitalize on and include these components in balance and coherence. The author is inclined to call such an approach Holistic approach. The term here is chosen not only to stess the integration of the five components of learning: the cognitive, the affective, the social/environmental, the universal and the experiential, but to stress also the integration of all the language arts in the language learning process. This holistic approach is assumed to help remedy the situation of Arabic language education, and to render it more effective. More effective here means more student-centered, more meaningful, more humanistic and affective, more socially, universally, experientially oriented, and more cognitively sound. And finally this approach is expected to aid the student to gain more in language skills and competency. This holistic, integrative approach, as will

be shown in the following chapter, is in line with modern language instructional theories in general, and the humanistic, affective education movement in the United States in particular.

Therefore the goal of the remainder of the dissertation is to include:

A general theoretical survey of holistic education as it is described and called for by various influential educational theories and programs in the United States.

A look at the application of the holistic approach in the English language instruction in the United States.

The formulation of a holistic model to Arabic instruction by tying together the loose ends of the general views presented earlier in this chapter, and in the light of the literature pertaining to the holistic education in the United States.

Chapter One Footnotes

[1]Ali Jawad Al-Tahir, Tadris Al-luga Al-'Arabiyya Fi Al-Madaris Al-Mutawassita Wa Al-Thanawiyya, (Teaching Arabic Language in the Middle and Secondary Schools), Najaf, Iriq: Matba'at Al-Nu'man, 1969, p. 39.

[2]Salih Al-Tuma, The Teaching of Classical Arabic to Speakers of the Colloquial in Iraq, (a doctoral dissertation), Harvard University, 1959.

[3]Sayyid Hamid Hurreiz, Arabic in the Sudan, Language Planning Newsletter, East-West Center, Vol. I No. 4, Honolulu, Hawaii, November 1975.

[4]Op. cit., Al-Tuma.

[5]Frederic J. Cadora, The Teaching of Spoken and Written Arabic, Language Learning, Vol. 15, 1965.

[6]Nifusa Zakariya Said, Tarikh Al-Da'Wa ila Al-'Amayya Wa Atharuha Fi Mysr, (The History of the Call for the use of Colloquial Arabic and its Effects in Egypt, Cairo: Dar Al-Thaqafa, 1964.

[7]Op. cit., Al-Tuma.

[8]Op. cit., Said.

[9]Ibid., pp. 130-132.

[10]Ibid., pp. 124-143.

[11]Ibid.

[12]Ibid., p. 196.

[13]Ibid., pp. 201-202.

[14]Ahmad yousuf Al-Sheik, Dirasat Wa Tajarib Fi Al-Turuq Al-Khassah Li Tadris Al-'Arabiyya Wa Al-Din Al-Islami, (Studies and Experiments in Special Approaches for Teaching Arabic and Islamic Religion, Cairo: 1952, pp. 96-100.

[15]Op. cit., Said.

[16]Abdul-'aziz Fahmi, Al-huruf Al-latiniyya Likitabat Al-'Arabiyya, Latin Alphabet for Writing Arabic, Cairo: Matba'at Mysr, 1944.

[17]Farahat Beirani, Al-luga Al-'Arabiyya Wa Mashakil Ta'limuha Ka lugat Um Wa Kaluga Ajnabiyya, Arabic Language and its Teaching Problems as a Mother Tongue and as a Foreign Language, Jerusalem: Matabi' Dar ALaytam Al-Islamiyya, 1972.

[18]Op. cit., Said.

[19]Ibid., pp. 146-147.

[20]Ibid., pp. 199-200.

[21]Ishaq M. Al-Husseini, Ra'y Fi Tadris Al-luga Al-'Arabiyya, Opinion on Teaching Arabic, Jerusalem: Al-Matba'a Al-Tijariyya, 1937, pp. 12-26.

[22]Anis Freiha, Tadris Al-luga Al-'Arabiyya Min Mashakil Al-luga Al-'Arabiyya, Teaching Arabic is one of Arabic Language Problems, Beirut: Majallatu Al-Abhath, American University, Vol. 3, Fourth year, 1951, pp. 378-399.

[23]Op. cit., Al-Tuma, pp. 159-165.

[24]Op. cit., Al-Tahir, pp. 39-40.

[25]Albashir Bin Salameh, Al-luga Al-'Arabiyya Wa Mashakil Al-Kitaba, Arabic Language and its Writing Problems, Tunis: Al-Dar Al-Tunisiyya, 1977.

[26]Fathi Ali Yonus and Mahmoud Kamil Naqa, Asasiyyat Ta'lim Al-luga Al-'Arabiyya, The Foundations of Teaching Arabic, Cairo: Dar Al-Thaqafa, 1977.

[27]Al-Dustur, (Jordanian Newspaper), June 1, 1979.

[28]Ibid., April 28, 1978.

[29]UNESCO Institute of Education, The Mother Tongue Practice in the Schools, Hamburg, 1972.

[30]Op. cit., Al-Dustur, April 20, 1978.

[31]Tatwir Ta'lim Al-luga Al-'Arabiyya (Improving the Teaching of Arabic) Report on the Ninth Conference of the Arab Teachers Union, Khartum: February, 1976.

[32]'Aisha Abdul-Rahman, Lugatuna Wa Al-Hayat, (Our Language and the Life), Cairo: Mysr-Al-Jadida, 1969. pp. 199-210.

[33]Op. cit., Al-Dustur, p. 5.

[34]Ibid., p. 13.

[35]Op. cit., UNESCO, pp. 187-198.

[36]Abdul-Aziz Abdul-Majid, Al-luga Al-'Arbiyya: Usuluha Al-Nafsiyya Wa Turuq Tadrisuha, (Arabic Language: Its Psychological Foundations and Its Teaching Approaches), Cairo: Dar Al-Ma'arif, Vol. I., 1961, pp. 101-109, 150-163.

[37]Mahmoud Dhuhni, Tadhawuq Al-Adab: Turuquhu Wa Wasa'iluh, (Enjoying Literature: Its Approaches and Methods), Cairo: Maktabat Al-Angla Mysriyya, 1967, pp. 9-25.

[38]Anis Freiha, Nazarat Fi Al-luga, (Theories in the Language), Beirut: Al-Kitab Al-lubnani, 1973, pp. 162-169.

[39]Op. cit., Freiha Anis.

[40]Op. cit., Al-Tuma, pp. 159-165.

[41]Op. cit., Yonus Fathi.

[42]Op. cit., Tatwir Ta'lim, pp. 134-137.

[43]Ibid., pp. 263-266.

[44]Ibid., pp. 230-241.

[45]Ibid., pp. 181-183.

[46]Majid I. Dama'a, et al, Al-Luga Al-'Arabiyya Wa Usul Tadrisiha, (Arabic and Its Teaching Principles), Bagdad: Matba'at Wazarat Al-Tarbiya, 1977, pp. 35-36.

[47]Op. cit., Al-Tahir, pp. 39-40, 60-65.

[48]Ali Jumbulati, and Abu Al-Futouh Ali, Al-Usul Al-haditha LiTadris Al-Luga Al-'Arabiyya Wa Al-Tarbiya Al-Diniyya, (The Modern Sources for Arabic and Islamic Instruction), Cairo: Dar Al-Nahda, n.d., pp. 27-31.

[49]Abdul-Mun'im S. Abdul-Al, Turuq Tadris Al-luga Al-'Arabiyya, (Arabic Instruction Approaches), Riyad: Riyad University, n.d., pp. 20-25.

[50]Mahmoud Teimour, Mushkilat Al-Luga Al-'Arabiyya, (The Problems of Arabic), Cairo: Al-Matba'a Al-Namudhajiyya, 1956, pp. 9-14.

[51]Op. cit., Al-Husseini.

C H A P T E R I I

HOLISTIC EDUCATION IN THEORY

Holistic Education, in theory, has been called for and stressed under different names and in varying degrees since man became interested in systematic education. Stuart Miller in his introduction to George Brown's Book "Human Teaching for Human Learning" says of the confluent education project of Brown and other affective programs around the country that "they are the beginning of a serious attempt to renew one of the oldest traditions of education, the education for the whole man." "It is obvious," he continues, "that we have wandered away from this tradition."[1] The call for holistic education was revived early in this Century paralleling the advancement of the scientific and technological discoveries, and intensified recently, taking many forms, designs, strategies, contents and programs. Progressive experiential movement, cognitive developmental theory, psychological or humanistic theory, affective, confluent, values clarification and process education, all have tried to deal with the question of integration and holism in education along with a host of other related questions, among them: What is education? What is the ultimate goal of education? How can education

be meaningful, effective in all its aspects? Is education intended for the mind at the expense of the emotion?

Are the cognitive skills the only skills education must endeavor to fulfill? Is such education complete education? If we agree that man is not only cognition, but also an emotional, feeling, social, dynamic, interactive, universal citizen, shouldn't education then embrace all these elements? Is education short-term, close-ended, or a life long process? If we agree that the human being is a whole rather than fragmented pieces, shouldn't education then deal with the total human being? Mustn't education be holistic? This chapter will deal with the question of holism in education as expressed and/or stressed and operationalized by various educational theories and instructional frame works, along with their rationales.

The Progressive/Experiential Theory of John Dewey

Dewey in his progressive theory can be said to be the principle source of affective, process, and holistic education. He dedicated all his professional life to bringing more dimensions to education (the affective and the experiential), so as to render it richer, more meaningful, more effective, and more integrated. Relevance of the education to the learners' experiences, needs, and interests, is a theme that is constantly reiterated and emphasized in

his theory. Experiential learning (learning by doing), individual and group dynamics in the classroom, environmental, social and universal awareness, continual growth, freedom of observation are elements that are repeatedly and diligently emphasized and called for by Dewey in his numerous books, discourses, lectures and practices in education. "The educator" he states, "must survey the capacities and needs of the particular set of individuals with whom he is dealing and must at the same time arrange conditions which provide the subject matter or content for experiences that satisfy these needs and develop these capacities."[2] Dewey warns the teacher against getting occupied with the subject matter in itself, rather than in its interaction with the pupil's needs and capacities and experiences.[3] When education fails to recognize the needs and purposes of the learner, Dewey warns, it "becomes just a something to be memorized and reproduced upon demand."[4]

About education and social responsibility, Dewey says that "a curriculum which acknowledges the social responsibilities of education must present situations where problems are relevant to the problems of living together, and where observation and information are calculated to develop social insight and interest."[5]

Dewey holds education responsible for providing the learner with universal awareness experiences and skills.

These experiences in turn are to contribute to a life long process of growth. The educational institutions, he says, must "secure the ability to appraise the needs and issues of the world in which we live. Books which are cut from vital relations with the needs and issues of contemporary life themselves become ultra technical."[6]

About education as a process of continual growth, Dewey says that "the purpose of school education is to insure the continuance of education by organizing the powers that insure growth. The inclination to learn from life itself and to make the conditions of life such that all will learn in the process of living is the finest product of schooling."[7] The integration of education with life is the essence of holism in education, an idea which is voiced by Dewey repeatedly. "Education is all one with growing; it has no end beyond itself. The criterion of the value of school education is the extent in which it creates a desire for continued growth and supplies means for making the desire effective in fact."[8] Dewey even goes further to say that "education is a process of living."[9] Like the recent humanistic and affective theories of education, Dewey places the center of gravity of education in the learner, about whom "the appliances of education revolve."[10]

In this dynamic, experiential, learner-centered education, Dewey safeguards such an education (lest it becomes engulfed by anarchy) by insisting on the sense of responsibility, control and purpose. In reasoning why learners are social wreckage or failures, Dewey blames the school for not being able to utilize their learner's own power. "They never have been educated to habits of self-control and self-adjustment. They never have been rendered flexibile, capable of using good judgment during their school years."[11]

Sense of responsibility and weighing consequences are not just intellectual, but affective as well. This is transparent in Dewey's understanding of experience as a deliberate control of what we do to things, and what we suffer and undergo from things as a consequence of our own purposive endeavors.[12] He sees freedom of learning and the learner's participation in his/her learning process conducive to a sense of responsibility, control and decision-making. Dewey states that

> the process that we would call instruction of learning, definite learning, will always be found to be one of participation on the part of the child himself in the growth of his own experience, and he begins to exercise a certain amount of control in deciding what experience shall be his.[13]

The freedom of purposeful intelligence resides on the top priorities of Dewey's progressive education. "The only freedom that is of enduring importance is freedom of

intelligence, that is to say, freedom of observation and of judgment exercised in behalf of purposes that are intrinsically worthwhile."[14]

The criterion for a really humanistic knowledge is whether it liberates both the human intelligence and the human sympathy. "Any subject matter which accomplishes this result is humane, and any subject matter which does not accomplish it is not even educational."[15]

Dewey had strived before anybody else in this century not just to make education more affective but to change its contents and methodologies to holistic, where all the components of education, cognitive, personal, social, experimental, universal intermingle to render that effect. There is no dichotomy, Dewey stresses, among these components, nor is the formulated matter (traditional subject matter) antithetical to process of growth. Education is all one, a process of living.[16]

Dewey in his affective, experiential and holistic view of education has inspired and influenced considerably the recent development in the theories of process, affective, confluent, and values clarification as well as numerous other humanistic movements to which we will refer as the chapter progresses.

One of those who had considerable influence on Dewey, as he himself states, is Francis Parker, who several

decades earlier had called for a new education where learning is student-centered, dynamic, and has relevance and personal meaning to the learner. He established an educational system which applies this philosophy, known as the "Quincy system" in Quincy, Massachusetts, in 1873. The project was his alternative to the then diterioriated educational situation in Quincy. The report of the school committee of the town of Quincy for the school year 1878-79 describes the system and its effects in the following manner:

> Things soon began to happen. The set curriculum was abandoned, and with it the speller, the reader, the grammar, and the copy book. Children were started on simple words and sentences, rather than the alphabet learned by rote. In place of time-honored texts, magazines, newspapers, and materials devised by the teachers themselves were introduced into the classroom. Arithmetic was approached inductively, through objects rather than rules, while geography began with a series of trips over the local countryside. Drawing was added to encourage manual dexterity and individual expression. The emphasis throughout was on observing, describing, and understanding, and only when these abilities had begun to manifest themselves--among the faculty as well as the students--were more conventional studies introduced.[17]

Parker downplayed the tremendous national attention his system received saying that

> he was simply trying to apply well established principles of teaching, principles derived directly from the laws of the mind. The methods spring from them are found in the development of every child. They are used everywhere except in school.[18]

Numerous studies and evaluations were conducted to find out if his school system was working. Impressive results both in the academic level and the attitudes of the students toward learning were reported.[19] Parker stated that the goal of his project was two fold: To move the child to the center of the education process and to interrelate the several subjects of the curriculum in such a way as to enhance their meaning for the child.[20] Parker's school system at Quincy was a revolutionary attempt in the way of humanizing and totalizing education. The cognitive, affective, experiential, environmental, and social aspects of learning were all stressed and utilized and linked holistically in a process oriented learning.

Piaget and the Cognitive Development Theory

There are many similarities between Piaget in his cognitive developmental theory in learning and Dewey, for example, view of education as child-centered, dynamic, active, personal, interpersonal and process oriented. Although the emphasis of Piaget's theory is on cognitive development and cognitive maturation, his theory seems to call for and emphasize a holistic approach toward that end. That is the cognitive, affective, experiential, social and interpersonal aspects of learning are to be

incorporated in the learning process. In this regard Piaget's theory is in line also with movements such as "the whole child, individual differences, the teaching to think, intuitive and curiosity, intrensic motivation, etcetera."[21] These also can be categorized under humanistic and affective education movements.

One educator concludes his analysis of Piaget's theory as applied to education with three main principles drawn from the theory:

1. Learning has to be an active process, because Piaget believes that knowledge is a construction from within.

2. Social interaction among pupils in the school is necessary. Piaget believes that without the opportunity to see the relativity of perspectives the child remains a prisioner of his own egocentric point of view.

3. Real experiences have to be the base for intellectual activities.[22]

The role of the teacher in Piaget's theory like in Dewey's theory and other affective, holistic theories, is not one of transmitting ready-made knowledge to children. It is to help the child construct his own knowledge by guiding his experiences. Teachers' difficult and necessary role includes diagnosing each child's emotional state, cognitive level and interests, and prepare the appropriate learning experiences accordingly.[23]

Piaget seems to call for a holistic approach if education is to be meaningful personally and more

productive cognitively. This is manifested when he stresses variables such as student's readiness, cognitive level, stage of emotional development, individual and group dynamics, and trial and error approach to learning without the fear of being penalized for doing mistakes. These variables are essential in any learning situation and are to be the basis for any curriculum planning teaching and learning process.

Perhaps one of the most significant contributions to education in this century is Piaget's Theory of Cognitive Development. The four stages of the Cognitive development the individual has to go through in progression has great implication in education. Curriculum planning, selection of content and learning experiences must be tailored to commensurate with the learners' cognitive stage, intellectual level and their learning style. Piaget details each stage's characteristics, variables and cognitive and emotional readiness for the kind of learning that suits it. He also, drawing from extensive experiments, proposes some concepts and methods to utilize the potentials of the learners for furthering and enhancing the pace of their cognitive development. The learning situation that is required here is one in which the learner is fully involved, experimenting, manipulating and engaging joyfully in a challenging

problem-solving process. Some applicational proposition to language teaching and learning will be made in the following chapter.

The Process Education Theory
Bruner, Berman and Cole

A Piagetian cognitive development oriented process education in a seemingly holistic manner is represented by Jerome Bruner. His idea of process education is manifested in his belief that the goal of education is not short-run objectives and skills, it is rather a life long process of discovering and transferring. Therefore leraning in his view should consist not of skills, but general ideas

> which can be used as a basis for recognizing subsequent problems as special cases of the idea originally mastered. This type of transfer is at the heart of the educational process. The continual broadening and deepening of knowledge in terms of basic and general ideas.[24]

Although affective aspects of learning are stressed to serve an intellectual end (to insure permanence and life-long ability for transfer and problem-solving), nevertheless, the affective domain is stressed. When Bruner calls for structuring subject matters around general ideas or principles, he emphasizes that these subject matters have to have relevance to the learners' needs and interests as one factor in mastering them.

Other factors include the learner's involvement and participation in a discovery method of learning, and adopting this method to become as a habit throughout the individual's life.[25]

Bruner almost puts an equal emphasis on development of attitudes along with the mastery of subject matter. "Mastery of fundamental ideas of a field involves not only the grasping of general principles, but also the development of an attitude toward learning and inquiry toward guessing and hunches toward the possibility of solving problems on one's own."[26]

Bruner even ties the quality of the teaching materials to the extent to which they help the learner to master himself and strengthen his views of the world. "Unless the learner also masters himself, disciplines his tastes, deepens his views of the world the 'something' that is got across is hardly worth the effort of transmission."[27]

He says that "if education is to be a process and for life and for further social functioning, the school must also contribute to the social and emotional development of the child."[28]

But Bruner in his process curriculum "Man: A course of Study" is criticized for being rationalistic and cognition-oriented even when he talks about the affective domain of education. Richard Jones criticizes Bruner

extensively for drifting away from real concern for the affective domain in his educational practices. Jones says that when Bruner refers to self, and tastes and views of the world he refers exclusively to the cognitive self, to rational tastes and intellectual views of the world.[29] No matter how incomplete Bruner's emphasis is on the affective components in education, his ideas concerning process education and a life-long open-ended objectives lend a great deal to the concept of total approach to learning. How can education serve life-long learning processes unless it involves the whole learner, unless it is deeply connected with the interests and needs of the learner, unless it combines and promotes equally intellectual, intuitive and affective growth?

Bruner is considered a pioneer in the theory of process education. In the following pages we will present two other process education proponents with more conspicuous emphasis on the affective domain and holistic learning.

Louise Berman and Henry Cole emphasize more holistic views of education. They call for education that is open-ended, ongoing experience, where the student is in the center of it, involved with all his various capacities, and his needs are being met in an ongoing growth process and self-realization.

Berman sees

> the task of education is to aid the person in harnessing his energies in such a way that he is able continuously to bring his new insights into line with a view he is developing about himself. His idealized and his actual self are in constant movement. Furthermore, the assumption is made that man is responsible for his own mental and physical health and has the obligation to help foster the human community where each person is concerned for the other.[30]

In introducing her model of process curriculum, Berman has very much in mind the view that cognition and affect are inseparable. She says that "thinking and feeling are in actuality transpiring simultaneously." She further states that feeling cannot adequately be described without seeing it as closely interrelated with mind.[31] This viewpoint is delineated in the form of essential life long skills. There are eight such skills education has to address: perceiving, communicating, loving, decision making, knowing, patterning, creating and valuing. These eight processes, beside their process oriented learning pattern, reflect, when put together, a holistic learning, where intellectual, affective personal, experimental, social, universal and creative components are partially or wholly linked in the learning situation.

Berman presents in her book (New Priorities in the Curriculum) a model on how these process skills are incorporated in the traditional curriculum, and how traditional subject matter can serve as a means toward

attaining them. The model also shows how these skills can overlap and some of them are used for the realization of the others, or the realization of some of them can be attained through any one of them. Furthermore, the introduction of these processes can be tailored to suit the age and cognitive levels of the learner, and some of them can be emphasized more than the others according to the cognitive level and the nature of the subject matter.[32]

Henry Cole in introducing his process education views, discusses the inadequacy of curriculum projects of the sixties and early seventies. He criticizes them for being less integrated and holistic in their orientation and implementation. In his view, both the analytic thinking skills oriented curricula and the affective expressive and social interactive skills oriented curricula are equally important and needed. Education, in his view, that emphasizes one of them at the expense of the other is incomplete. Both should be combined in order to insure effective, meaningful and productive education.[33]

Cole introduces process education as an alternative approach to unify cognitive and affective domains of education. He states that

> process education recognizes that the first and foremost objective of curriculum and instruction should be those skills which the learner needs if he is to acquire, organize, generate and utilize in a satisfying and productive manner the wealth of

> information and knowledge available to him. These include perceptual, motor, affective, cognitive and social interactive skills.[34]

In his definition of skill, Cole defines it in terms of process. The skill, he says, is the plan, the program for action, the means by which behavior (action) is organized and directed toward goal attainment. He further believes that the term "process" is quite appropriate for skill.[35]

Berman and Cole's views pertaining to process education and their general understanding of the philosophy and goals of education seem similar to those views of Dewey, Parker and more so to those views of the humanistic affective theories and instructional programs.

Taxonomy of the Cognitive and Affective Educational Objectives

The urge for a new focus on education and more emphasis on the affective domain prompted Krathwohl, Bloom and Masia to develop a taxonomy of educational objectives for both the cognitive and the affective domains. These objectives are introduced in terms of processes both in their sequential form and their nature. The cognitive objectives are those which emphasize remembering or reproducing something which has presumably been learned, as well as objectives which involve the solving of some intellective task for which the individual has to

determine the essential problem and then reorder given material or combine it with ideas, methods, or procedures previously learned. Cognitive objectives vary from simple recall of material learned to highly original and creative ways of combining and synthesizing new ideas and materials.

The affective ojbectives are those which emphasize a feeling tone, an emotion, or a degree of acceptance or rejection. Affective objectives vary from simple attention to selected phenomena to complex but internally consistent qualities of character and conscience. A larger number of such objectives in the literature are expressed as interests, attitudes, appreciation, values and emotional sets or biases. Krathwohl et al also describes a third type of objectives, the psychomotor objectives which emphasize some muscular or motor skill, some manipulation of material and objects or some act which requires a neuromuscular co-ordination.[36]

The authors refute the belief which states that if cognitive objectives are developed, there will be corresponding development of appropriate affective behaviors. They cite researches that raise serious questions about the tenability of this assumption. The evidence suggests, they argue, that affective behaviors develop when appropriate learning experiences are provided for students much the same as cognitive behaviors develop

from appropriate learning experiences.[37] The authors go further to say that under certain conditions the development of cognitive behaviors may actually destroy certain desired affective behaviors.[38]

The insistence of the authors on the unity of the cognitive and the affective domains is reiterated over and over again throughout their books.

> The fact that we attempt to analyze the affective area separately from the cognitive, is not intended to suggest that there is a fundamental separation. There is none. The emphasis on affective domain in this effort is useful in that it emphasizes the fact that affective components exist and in analyzing their nature.[39]

The overlapping and the correlation between the objectives of both domains are discussed and confirmed by the authors almost in one to one correspondence. For example, recall and recognition of knowledge (first cognitive objective on the cognitive continuum) cannot be attained without the willingness to receive it and attend to it (first objective on the affective continuum). Responding (affective) cannot take place without comprehension (cognitive), and so the correlation and overlapping goes on horizontally as well as vertically. This correlation has led the authors to discuss the issue of using one domain as a means to the realization of the goals of the other. They cite research findings and theories as well as examples to confirm this assumption.[40]

Looking at the categories of the objectives of each domain as the authors state them, one discerns elements of learning that have been stressed by modern educational and psychological theories; progressive, process, cognitive development, affective, confluent, etcetera. There are elements such as dynamism in learning, interpersonal, social, experiential, universal, exploratory, personal and so on. Judging also from the sequence of objectives in each domain, one can see that the authors very much have in mind the cognitive and affective stages of learning. Each sub-category is built in relation with the previous one, and each progresses gradually towards more sophistication according to the level of the learner. One recalls here Piaget's cognitive developmental theory and its educational connotation.

Judging also from each continuum, one sees the affective domain extends beyond the cognitive continuum. The authors believe that the certain affective objectives have made explicit a complete regularity and automaticity of response which may also be implied in many cognitive objectives. Thus the discrepancy can be reconciled.[41] One more comment on the chart of the objectives, is that the way these objectives are sequenced and defined and related to their own domain and to the other domain

suggests a process, integrated, and holistically oriented method of learning.

Figures 1 and 2 present a condensed version of the cognitive and affective domains of Krathwohl's Taxonomy of Educational Objectives.

Figure 1

The Cognitive Domain

1.0 Knowledge: involves the recall of specifics and universals, the recall of methods and processes, or the recall of a pattern, structure, or setting.

1.1 Knowledge of specifics: the emphasis is on symbols with concrete referents.

1.1 Knowledge of terminology: Knowledge of the referents for specific symbols (verbal and non verbal).

1.1 Knowledge of specific facts: Knowledge of date, events, persons, places, etcetera.

1.2 Knowledge of ways and means of dealing with specifics. Knowledge of the ways of organizing, studying, judging, and criticizing.

1.21 Knowledge of conventions: Knowledge of characteristic ways of treating and presenting ideas and phenomena employing usages, styles, practices and forms which best suit one's purposes.

1.22 Knowledge of trends and sequence: Knowledge of the process, directions, and movements of phenomena with respect to time.

1.23 Knowledge of classifications and categories.

1.24 Knowledge of criteria.

1.25 Knowledge of methodology: method of inquiry, techniques, and procedures employed in particular subject and problems.

1.30 Knowledge of the universals and abstractions in a field.
Major schemes and patterns by which phenomena and ideas are organized.

1.31 Knowledge of principles and generalizations: Important principles by which our experience is summarized, recall of major generalizations about particular cultures.

1.32 Knowledge of theories and structure: Body of principles and generalizations together with their interrelations.

2.00 Comprehension: Represents the lowest level of understanding.

2.10 Translation: Ability to understand non literal statements (metaphore, symbolism, irony, etcetera.)

2.20 Interpretation: Explanation or summarization of a communication.

2.30 Extrapolation: Implication, consequences, corrolaries, effects, etcetera.

3.00 Application: The use of abstractions in particular and concrete situations.

4.00 Analysis

4.10 Analysis of elements: identification of elements.

4.20 Analysis of Relationships: connection and interactions between elements.

4.30 Analysis of organizational principles.

5.00 Synthesis: the putting together of elements and parts so as to form a whole.

5.10 Production of a unique communication: Communication in which ideas, feelings, experiences are conveyed to others.

5.20 Production of a plan, or proposed set of operations, propose ways of testing hypotheses, plan a unit of instruction, etcetera.

5.30 Derivation of a set of abstract relations: Ability to make discovery and generalization.

6.00 Evaluation:

6.10 Judgments in terms of internal evidence: logical accuracy, consistency, etcetera.

5.20 Judgments in terms of external criteria: evaluation with reference to selected or numbered criteria.42

Figure 2

The Affective Domain

1.0 Receiving (Attending).
learner is sensitized to the existence of certain phenomena and stimuli; that is, that he be willing to receive or to attend to them.

1.1 Awareness.
Learner is merely conscious of something that he takes into account a situation, phenomena, object, or stage of affairs.

1.2 Willingness to receive:
being willing to tolerate a given stimulus.

1.3 Controlled or selected attention:
the differentiation of a given stimulus into figure at a conscious or semiconscious level.

2.0 Responding:
student is actively attending. As a first stage in a "learning by doing" process, student is committing himself, in small measure, to the phenomena involved.

2.1 Acquiescence in responding:
obdience or complience.

2.2 Willingness to respond:
willingness implies here the capacity for voluntary activity.

2.3 Satisfaction in response:
the above behavior is accompanied by a feeling of satisfaction, an emotional response, generally of pleasure, zest, or enjoyment.

3.0 Valuing:
student at this level is able to form a belief or an attitude. The concern is not with relationships among values but with internalization of a set of specific, ideal values.

3.1 Acceptance of a value:
student at this level is able to ascribe worth to a phenomenon, behavior, object, etcetera.

3.2 Reference for a value:
student is sufficiently committed to the value to pursuit it, seek it out, to want it.

3.3 Commitment:
belief at this level involves a high degree of certainty. Individual is loyal to position, group, cause and tries to convince others to his cause.

4.0 Organization:
as the learner internalizes values, he encounters situations for which more than one value is relevant. Thus necessity arises for (a) the organization of the values into a system (b) the determination of the interrelationships among them, and (c) the establishment of the dominant and pervasive ones. Such a system is built gradually, subject to change as new values are incorporated.

4.1 Conceptualization of value:
this is added to valuing in level 3.0. This permits the individual to see how the value related to those that he already holds or to new ones that he is coming to hold.

4.2 Organization of a value system:
this involves bringing together a complex of values, possibly disparate values, and bringing these into an ordered relationship with one another.

5.0 Characterization by a value or value complex:
at this level of internalization the values already have a place in the individual's value hierarchy, are organized into some kind of internally consistent system and they have control over the individual for a sufficient time.

5.1 Generalized set:
at this level an internal consistency is given to the system of attitudes and values at any particular moment. It is selective responding at a very high level. A basic orientation which enables the individual to reduce and order the complex world around him and to act consistently and effectively in it.

5.2 Characterization:
this is the peak of internalization process, it includes those objectives which concern one's views of the universe, one's philosophy of life, a value system having as its object the whole of what is known.43

The Humanistic Education: Definition and Principles

The humanistic education theory with all its variations of definitions and derivatives is a recent development as a serious and theoretically structured form, although it has its origins in many earlier theories of education. The humanistic education theory was evolved as an answer to a nationwide discontent with the general philosophy, practices and outcomes of the education of the sixties and early seventies. The major educational problem to which humanistic education has addressed itself is its "irrelevance and lack of attention to the total human needs of the students."[44]

The lack of relevance and wholeness, proponents of humanistic education argue, has resulted in arid and fragmented education with a tremendous negative impact on the learner both intellectually and psychologically.

Humanistic education came to bring about this wholeness and integrate all aspects of learning, so the learner can wholly be involved, and feel, experience, interact, grow and continue growing in a life-long process.

> Affect and cognition, feeling and intelect, emotion and behavior blend in an affirmative framework of values derived from the humanities and from positive conception of mental health. These are the whole mark of humanistic education.[45]

The fullest use of the human capacities, physical, mental and spiritual, and the self-actualization of the learner are the objectives of humanistic education. These two objectives are to be realized within meaningful context of social relationship and social responsibility.[46]

Humanistic education attends to bone, blood, and flesh as well as the spirit. It has to do with people, their mundane lives and lesser values as well as with dreams, beauty, aspiration and ideals.[47]

The Encyclopedia of Education acknowledges this integrational goal of humanistic education.

> The goal of affective learning theory is to solve one of the great puzzles in educational theory and practice which is how thought, feelings and action are dynamically related to instructional objectives.[48]

The learner in humanistic learning has to value what he/she learns. In order to do so, one has to find meaning for what he/she learns. The true response of the learner in a learning situation is a holistic one; that is, it

involves both affect and intellect and everything these two domains encompass. "Humanistic learning is specifically the kind of learning that occurs when we feel the truth of something, as well as understand it in our head."[49]

Affective education is often used by educators as a synonym to humanistic education. Therefore very often the characteristics and approaches that are usually attached to humanistic education are also attached to affective education. Some educators prefer to use the term affective education for more specificity and emphasis on the emotional and social growth processes, and because the term "gives clear tone to the type of development that is in focus. Humanistic education, they say, is more encompassing and too difuse."[50]

I have also found that two other terms, confluent education, and psychological education, are also used interchangeably with humanistic education. The terms affective education, confluent education, values clarification (valuing process education), and types of process education will be dealt with in this Chapter as offshoots of humanistic education theory. In the following pages these theories or subtheories and their views pertaining to holistic education will be discussed, and a look at their attempts at applying specific holistic programs will be presented. But before we move on to these theories and

programs, two principle figures who are regarded to have influenced tremendously the development of the humanistic education movement in this counrty, have to be presented. Their views concerning the understanding of the nature of man and education have been the foundations of humanistic education and its various theories and programs. Therefore outlines of their views are relevant and necessary.

Carl Rogers

Carl Rogers describes two types of learning: the first is learning which is based on fact and information and memorization. Such learning, Rogers says, involves the mind only. "It is learning which takes place 'from the neck up.' It does not involve feelings or personal meanings; it has no relevance for the whole person."[51]

The other type of learning is that which is significant, meaningful, experiential learning. This learning has a quality of personal involvement, the whole person in both his feeling and cognitive aspects being in the learning event.[52] It is self-initiated, it promotes inner sense of discovery of reaching out, of grasping and comprehending. Like Dewey, Rogers sees the learner in the center, in charge of his learning direction. Education as such is open-ended, life-long process. Rogers argues that this should be the goal of education.

> I see the facilitation of learning as the aim of education, the way in which we might develop the learning man, the way in which we can learn to live as individuals in process. I see the facilitation of learning as the function which may hold constructive, tentative, changing, process answers to some of the deepest perplexities which beset man today.[53]

"A reliance on process rather than upon static knowledge, is the only thing that makes any sense as a goal of education in the modern world.[54]

From his personal experiments in psychotherapy and teaching and other educational researches and experiments, Rogers abstracts underlying principles which are to constitute this type of fully-functioning, process oriented and holistic learning.

1. Human beings have a natural potentiality for learning, for discovery, for enlargement of knowledge and experience. This potentiality can be released under suitable conditions. The whole approach to education builds upon and around this potentiality.

2. Significant learning takes place when the subject matter is perceived by the student as having relevance for his own purposes.

3. Learning which involves a change in self organization in the perception of one self is threatening and tends to be resisted.

4. Those learnings which are threatening to the self are more easily perceived and assimilated when external threats are at a minimum. A supportive, understanding environment and encouragement of self evaluation and the lack of the threat of the grade remove the external threats and open the path of progress.

5. When threat to the self is low, experience can be perceived in differentiated fashion and learning can proceed. When the learning environment ensures personal security, learner is free to perceive symbols in a differentiated fashion, to recognize the different elements in similar words, to perceive partial meanings to try to put them together. . . the learner then moves forward in the process of learning.

6. Much significant learning is acquired through doing.

7. Learning is facilitated when the student participates responsibly in the learning process. The evidence shows that such participative learning is far more effective than passive learning.

8. Self-initiated learning which involves the whole person of the learner--feeling as well as intellect--is the most lasting and pervasive.

9. Independence, creativity, and self-reliance are all facilitated when self-criticism and self-evaluation are basic and evaluation by others is of secondary importance.

10. The most socially useful learning in the modern world is the learning of the process of learning, a continuing openness to experience and in corporation into oneself of the process of change.55

Rogers applies this holistic affective model of learning to the teachers whom he calls facilitators, a term which he chooses to fit in this educational view. Facilitators, both personally and professionally are holistic. They are to be flexible resources, accepting, trusting, sharing, thinking; their role in relation to the realization of the previous principles involves initiating the mood and climate of the group or class experience,

helping to elicit and clarify the purposes and needs of the individual, and the group, capitalizing upon the desires of the students to realize those purposes, endeavoring to organize and make availalbe the widest possible range of resources for learning, giving equal emphasis upon intellectual and affective contacts of the learning.[56]

Looking at this view of education, one doesn't have to dig for similarities to Dewey's theory. Their respective principles especially in regard to process, open-ended learning, freedom of learning, learning by doing or experiential learning, relevancy and interests, desires and potentialities, active participative method rather than passive, and also with regard to the role of the teacher as facilitator and helper, and the confluent view of cognitive and affective aspect are identical. Also identical is the universal awareness of the learner in the face of a turmoiled and threatened world. The social awareness, though stressed by Rogers, is more emphasized by Dewey. The issues of values, and valuing process seem to be stressed more by Rogers. Nevertheless, the views of both educators have identical holistic implications.

Abraham Maslow

Maslow, another leading figure in the third force psychology has introduced the self-actualization concept. Self-actualization is similar to Rogers' "fully-functioning" in many respects. The integration and the wholeness of the individual's personality in the process of self-actualization is similarly stressed. Self-actualization is "ongoing actualization of potentials, capacities and talents, as fulfillment of mission (or call, fate, destiny, or vocation), as a fuller knowledge and acceptance of the person's own intrinsic nature, as an unceasing trend toward unity, integration or synergy within the person."[57]

Therefore the goal of knowledge and learning is to "represent the actualization of a human potentiality, the fulfillment of the human destiny forshadowed by human possibilities."[58] Although Maslow in his view of self-actualization has psychotherapy in his mind, the repercussion of this on education, especially in humanistic education, has been inspiring.

Like Rogers in his description of the principles of fully-functioning, process oriented, holistic education, Maslow draws from his experience as a psychotherapist, and from selected researches and studies some principles and characteristics which comprise the "self-actualizing", "fully-evolved", "well-growing" healthy human beings. Many

of them are not different from those of Rogers.

1. Clearer, more efficient perception of reality.
2. More openness to experience.
3. Increased integration, wholeness, and unity of the person.
4. Increased spontaneity, expressiveness; full-functioning; aliveness.
5. A real self; a firm identity; autonomy, uniqueness.
6. Increased objectivity, detachment, transcendence of self.
7. Recovery of creativeness.
8. Ability to fuse concreteness and abstractness.
9. Democratic character structure.
10. Ability to love, etcetera.[59]

Education as such does not only combine cognitive and affective elements, it expands to a larger integration; social, environmental and universal aspects which are also parts of this whole. In other place in his book, Maslow reiterates the concept of wholeness, "healthy people are more integrated in another way. In them, cognitive, the affective and motor are less separated from each other, and are more synergic, i.e., working collaborately without conflict to the same ends."[60] Therefore he deplores the traditional, cognitively-oriented systems "in which the capacities were thought to be arranged dichotomously, hierarchically, with rationality at the top, rather than in integration."[61]

The experiential aspect, the knowing and doing part of learning is not forgotten in Maslow's theory of self-actualization. Doing is not just self-searching and manipulation of information, it is the use of knowledge, of what one learns in his/her life process spontaneously and simultaneously. Doing is so important in Maslow's view, that he sees it as synonymous to knowledge.

The learner in Maslow's view, has the responsibilities to actualize his potentials. This responsibility dictates on the learner to be actively and continuously involved in the growing process. The role of the teacher and the environment is to "permit, or to foster, or encourage, or help what exists in embryo to become real and actual." The role of facilitation of Dewey and Rogers attached to the teacher is also echoed here.

Gerald Weinstein & Mario Fantini
A Curriculum of Affect

In their book Toward Humanistic Education, Gerald Weinstein and Mario Fantini introduce their curriculum of affect model based on holistic understanding of education. Like other programs in affective and confluent theories Fantini and Weinstein state that the goal for the curriculum of affect is not to replace the traditional curriculum in the school, but rather to redress an imbalance

and fill vital areas that the traditional educational systems has ignored.[62]

The curriculum is based on three tiers: The first tier includes the traditional information and intellectual disciplines and skills. Included are: reading, writing, computation skills, social studies, science, etcetera.

The second tier consists of drawing latent talents and abilities of the learner, it is called the "personal discovery tier." It calls for development of individual creativity and the exploration of interests. Everything from learning to play a tuba to working on a research project of a student's own design to writing a play.

The third tier may be thought of as a group inquiry curriculum. It consists of social issues and problems that are related to self and others with universal emphasis not just as individual emotional problems. Exploration of common concerns like world hunger, pollution, social injustice, these should lead to individual self examination. Inherent in this tier is the development of the individual's own personality, his skill in interpersonal relations, skills of identifying, articulating and evaluating his own feeling, concerns, and opinions and comparing them to those of others in a group.[63]

The authors state that using all three models effectively, none would be isolated; each would overlap and

interlock with the others. A curriculum blended with these three tiers can achieve a far greater and a more balanced educational result than can any one of them taken alone.[64]

In order to bring about the curriculum of affect the authors present the following nine steps.

1. Identifying the learning group. Identifying the age, economic, geographic, cultural, or ethnic characteristics of the children. This is important step for determining appropriate content and teaching procedures geared to the learners' needs and concerns.

2. Identifying shared concerns. The authors concluded from various sources that there are three major concerns.

   a. Concern about self-image.
   b. Concern about disconnectedness.
   c. Concern about control over one's life.

3. Diagnosing underlying factors in these concerns. Different groups may have identical concerns, but the manifestations of these concerns may differ depending on the social forces affecting the children.

4. The behavioral outcomes. The identifying of the behavioral manifestations of the desired outcomes whether it has been achieved or in the process of change or not being achieved altogether.

5. The organizing ideas. Based on the diagnosis of the concerns of the learners, certain ideas, concepts and principles are organized to deal with these concerns.

6. Content vehicles. Selection of content vehicles should be based on their potential for helping children to grasp the organizing idea and achieve the desired outcomes. Content vehicles may include conventional subject area, English, social studies, math, science and other areas such as psychology, sociology, anthropology, media,

classroom situation, out of school experiences, and children themselves.

7. Learning skills. Selecting learning skills that the learner needs in order to work with the selected concepts and content vehicles so as to attain the desired outcomes.

8. Teaching procedures. Selecting teacher procedures, strategies, or methods which are most appropriate for developing the learner's skills, content vehicles, organizing ideas and desired outcomes. The identifying of the learning styles of the learner here, too, is imporant.

9. Evaluation. Evaluation is a continuous process. Periodically the teacher should attempt to determine the extent to which the desired outcomes are being attained. Evaluation also includes determining the strength and weakness in all the previous steps so as to help derive more effective ways, new procedures and content and any change needed.[65]

The model is important for it

a. gives specific ways and techniques on how to investigate the learners' needs, interests, concerns and clues for diagnosing the cognitive level and readiness of the learners as well.

b. explains how these components are interrelated, and how they should be incorporated coherently in the teaching learning process.

c. includes a process methods of evaluation of the procedures, materials and outcomes.

d. gives examples of application.

e. is based on extensive research and experiments.

f. applies to the traditional subject matter in a feasible way.

Steinberg describes this model as the most well developed curricular approach toward affective education to date.[66]

Weinstein and Fantini introduce another process affective approach which is also highly cognitive in its structure and procedures although it serves affective ends. The approach is called the trumpet, and based on three major elements.

1. Discovering patterns of behavior.
2. Making value judgments about the behavior.
3. Experiencing alternatives and making choices. These are realized through eight steps:
    1. Experiencing confrontation
    2. Inventorying responses--both feelings and thoughts
    3. Recognizing patterns of behavior
    4. Owning patterns
    5. Considering the consequences of the pattern
    6. Allowing alternatives
    7. Making evaluation
    8. Choosing from among old and new alternatives.

This process approach is important for it can be used as a guide in more "cognitive learning situations."[67] The trumpet model also has direct or indirect impact on the Philadelphia Affective Approach and Values Clarification.

Philadelphia Affective Education Program

The affective education program in Philadelphia has four objectives:

1. To combine public knowledge, personal knowledge, interpersonal knowledge.
2. To connect the classroom learning to the inner lives of students.
3. To recognize and diagnose the affective needs of students to respond appropriately.
4. To process, focus on, describe, analyze behavior with the students.[68]

The integration of the domains of education and the integration of knowledge with the learner are the essence of this program. This integration is to be realized through process learning in which knowledge is directly connected with the students' needs and concerns. As in the curriculum of affect of Weinstein and Fantini three universal human needs are identified and dealt with

1. Identity (positive self concept).
2. Power (sense of control over what happens to oneself).
3. Connectedness (meaningful relation with others).

These major concerns are dealt with through development of skills process which in turn incorporate psychomotor, cognitive, affective subskills. The program has developed curriculums which are either geared entirely to these concerns (process curriculum of concern), or these concerns are incorporated into the traditional subject matter curricula, (decisionmaking process through poetry, novels, etcetera).

The developers of the affective program strongly believe that these concerns, if dealt with adequately in the classroom, can make a difference in the learning process and outcome. In discussing a lesson sample in their book "Education for Student Concern", the authors urge the teacher to take the opportunity to discuss how feeling of self influences behaviors in a group. "This lesson," they say, "should make students aware of how their concerns for power, self-identity, and relationship determine their success and failure in class as well as in other environments. Students must be aware that as participants they are as much the content of this course as any book, or film, or experience."[69]

Raising the academic achievement level of the student is a very important goal of this program. The developers of the program state that there is a powerful thrust to make the education more humane.

They refer to statistical backing of research by Paul Goodman, Jonathan Kozol, John Holt, the massive federal Coleman Report which showed that attitudes such as self-concept, sense of control, and interactive school, make more of a difference in how well children achieve academically.[70]

Newberg and Burton state that their book assumes that there is a direct correlation between a student's academic

achievement, his attitudes toward/about himself and his relationship with other people.[70]

The program capitalizes on three basic processes which the students go through gradually and in a sequence

1. Sensing information (The What) phase.

2. Transforming what information means (The Why) phase. Begins with non-threatening whys which do not involve the student directly, and then finally those whys which deal with the concerns raised during the "what" session.

3. Acting. The "How" phase or the application. Here the teacher must take the concerns which were raised, match them with the analysis of those concerns which the students have made, and then show the students how an application for a particular process (designed by a lesson plan) can help them work through that concern.[72]

A lesson plan applying these processes will be presented in the following chapter when dealing with specific holistic application approaches to language learning.

The significance of the Philadelphia affective project stems from the following:

1. It could be applied to present curricula and subject matters.

2. It is operationalized and backed by many programs, studies and researches.

3. It is process oriented.

4. It shows specific ways and techniques on how to render learning more relevant and more meaningful psychologically as well as academically.

5. It incorporates various ideas and strategies in its objectives and means of implementation from various theories in humanistic education such as

the curriculum of affect of Weinstein and Fantini, values clarification theory, confluent education theory.

6. The scope of the program includes services to two districts in Philadelphia, and to many schools, to inservice teacher training, curriculum development, administrative and parent training.

Its inservice teacher training is of special significance here. The program applies wholly its holistic process objectives on the inservice teacher training.

There are three phases of training.

1. Awareness and responsibility training through experiences and classroom assignment that connect deepened awareness of the feelings of self and others to their professional lives. They are taught to use Rogerian techniques (helping rather than authoritarian role).

2. Teacher chooses curriculum model (confluent, trumpet, AEP, experimental, etcetera, and then field tests it in his classroom.

3. Skill in achieving balance between personal, interpersonal, public knowledge, and skills to deal with the three identified concerns and day to day student concerns and to relate them to the subject matters presentation.[73]

Values Clarification and Valuing Process Theory

Values Clarification is a theory, originally developed by Raths, Harmin and Simon in 1966, based on the thinking of John Dewey.[74]

The founders of values clarification base their theory on the argument that both individual and societies are suffering from many ailments, not the least of which are

value problems. In individual lives, the symptoms are apathy, flightness, over-conforming, or value confusion. Ultimately, such confusion can lead to a lack of perceived purposes in individual lives--a state of confusion, anguish or suffering. Individual value problems also affect relationships and lead to insufficiency, and a reduction of constructive activity in society. Therefore "Values Clarification" is an intervention that attempts to change this state of affairs. It consists of a form of questioning, a set of activities or "strategies", and an approach toward subject content, all of which are designed to help individuals learn a particular value process and skillfully apply that process to value-laden areas and moral dilemmas in their lives. Use of the valuing process, in turn, helps individuals (and groups) develop and clarify their values in such a way that they are more likely to (1) experience positive value in their own lives and (2) act more constructively in the social context.[75]

In addition, "when our living has value for us, we prize and cherish more of our choices, beliefs and activities. We experience a stronger self-concept. We experience greater meaning in our lives. We are less apathetic and flightly, more purposeful and committed."[76] A large body of research pertaining to their theory has been undertaken and is continuously growing nationwide. Considerable

efforts to apply the valuing process approach have been and are being conducted. The founder of this theory comments on these studies and applicational efforts, that while the results are far from conclusive, about eighty percent of the studies lend credibility to the assertion that use of the valuing process leads to greater personal value (e.g., less apathy, higher self-esteem, etcetera) and greater social constructiveness.[77]

Improvements in positive attitudes toward learning and higher academic achievements are also linked to the use of values clarification and valuing process approach. The findings of Charles Barman et.al. (1974), Thomas Covault (1973), John Guziak (1974), Marlyn Kaufman (1974), Jack Osman (1974), Eleanor Pracejus (1974), Wenker, Konner Hammond, and Egner (1973), Willgoren (1973), Edward Betof (1976), Pozdol (1974), are cited to have confirmed the above claims.

The founders of the theory of Values Clarification have drawn a teaching model out of the theory. The model is called the three level teaching because it is based on three levels: 1) The facts level, 2) The concept level, 3) The value level. (The authors say that almost every subject in our schools can be taught on any or all three levels.)

The first two levels deal mostly with the cognitive

domain in education. Emphasis here is placed on information and how to deal with information in terms of understanding, comparing, generalizing, abstracting, problem-solving, etcetera.

The third level deals with personal experiences and application of the information. "Students relate the facts and concepts of a subject area to their own lives." The values level raises that scary question "What does this have to do with me? A necessary question for students to ask if they are to derive personal meaning from subject matter and their own feelings, opinions, and behavior."[78]

The developers of the value clarification theory propose three steps for the valuing process.

1. Choosing
   a. Choosing values freely
   b. Considering alternatives
   c. Considering consequences

2. Prizing
   a. Prizing and cherishing the chosen value
   b. Publicly affirming the chosen value

3. Acting
   a. Value is internalized and acted (applied)
   b. Value becomes a pattern (repeated consistently)

The Three Level Learning Model seems to satisfy both those who stress the body of knowledge in the subject matter, and their emphasis on process. Curwin states that the model of values clarification used to promote third

level learning meets all the conditions pinpointed by various educational theories for effective learning.[79]

In postulating the effect of values clarification learning model, Curwin emphasizes important process skills which this kind of learning addresses such as value decision, priority making in relation to the subject area, and eventually the processes become internalized so that the system is open for life.[80]

Based on this assumption and understanding of values clarifying and value level teaching, Curwin launched a study to show how process of valuing can be incorporated into a secondary English methods course. He reported success in the experiment.

The following factors give this theory sound standing among recent educational theories:

1. The specific techniques and strategies offered in the theory of values clarification for classroom application purposes;
2. The readiness of the valuing process to be incorporated in the present structured curricula without demanding much structural changes;
3. Its extensive adoption by many school systems;
4. The bulk of research, experiments and literature with encouraging findings concerning both the cognitive and affective domains.

The Confluent Education Theory

Confluent education theory and the confluent education

program in Santa Barbara, California, shows an integration and holistic educational approach in a clear, visible and operational way.

This theory of Confluence was introduced by its proponents led by George Brown as an alternative to current theories and practices in education which he regards as one sided; that is, they stress the cognitive domain at the expense of the emotional affective. George Brown and his colleagues in this theory treat affect as related to cognition and vise versa. Both domains must be considered in any school curriculum equally. Man is not just cognition, or just affect, man is a whole, and his intellectual and cotnitive needs have to be met and satisfied in their educational experience throughout school and even throughout life. Confluent education according to Brown is simply "the flowing together of affective domain through the approaches of confluent education includes ways to learn this kind of personal existential responsibility."[81]

Brown does not see any difference between confluent education and humanistic or psychological education. He seems to believe that they all are the same.

"Confluent education is the term for integration or flowing together of the affective and cognitive elements in individual and group learning, sometimes called humanistic or psychological education."[82]

Traditional subject matters are an important part of Confluent education, therefore, the confluent education program can be adapted to fit into the existing systems of education. The practicality and adaptability of this theory gives it significance for it does not deny the current educational systems altogether. It rather enriches and renders the current education more lively and effective by adding affect to them.[83]

Beverly Galyean clarifies this integrative characteristic of confluent education further and adds the social aspects to its ingredients. She defines confluence as a means to merge feeling and thinking into one holistic learning process. Confluent education, she states, is the deliberate attempt to merge thinking and feeling into one integrated process, where subject matter, affect and relationship work as a harmonious whole.[84]

In the Confluent Theory of Education, affect is not defined as just emotion. It is a broad and inclusive term. It contains the various affective psychological individual needs, sense of identity, self-esteem and self-concept, the interpersonal needs, and the social needs as well as the needs to expand self understanding to the understanding of the environment and the universe. Also included in affect are the needs of the individual to actualize his/her potential and apply his change in attitudes and behavior

and intellect to his/her daily routine. Thomas Yeomans, another colleague of Brown and a fellow participant in the Esalen Confluent Project, sees the process of confluence defined as "a leading out of an individual's capacity, talents, uniqueness, person into his whole possibilities, and its aim becomes the balanced development of the personality toward intellectual, emotional, social and moral maturity. As such, education becomes person centered rather than oriented to the teaching of subject matter, skills, or disciplines per se."[85]

Steward Shapiro, another confluent proponent, stresses the holistic person as the main goal of confluent education which ultimately leads to a holistic society. He defines confluent education as the "deliberate evocation by the design of responsible agents of knowledge, skills, attitudes, and feelings which tend to produce increased integration in the individual and society."[86]

Other characteristic included in confluent integrated learning is a process learning in which the learner grows and continues growing throughout his life. Thus as a goal of education this echoes Dewey's view. In one of Brown's explanations of confluent education he states that it describes a philosophy and a process of teaching and learning.[87]

Also the views of Rogers and Maslow about man as

fully-functioning and self-actualizing also are echoed in Brown's view of man as being capable of growth and maturity. Brown says that growth and maturity do not come about until the educational system recognizes the importance of affective or emotional learning as a primary educational function.[88]

The dynamism of the learner's involvement and participation in the activities, and strategies incorporated in the application of the confluent educational program suggest the importance of experiential (learning by doing) method in this approach.

Finally the existential theory (here and now) as well as the Gestalt theory (wholeness) have significant inputs in the confluent theory of education and its implementing mechanism.

The significance of the confluent education theory and program is manifested in the fact that so many leading psychologists and educators participated directly or indirectly, through inputs of their theories or through their expertise as workshops and seminar leaders. Brown mentions a few such as Rollo May, B. F. Skinner, Carl Rogers, Bishop John Robinson, Arnold Toynbee, Abraham Maslow, Aldons Hufley, Buckminster Fuller, Bishop James Pike, John Lilly, Colin Wilson, Fredrick Perls, Paul Tillich, S. I. Hayakawa, Joseph Campbell, Ashley Montagu,

Albert Ellis, Abraham Caplan.[89]

Related to the previous factor the theory is inclusive and open. It incorporates ideas, techniques, and strategies from almost all the humanistic affective theories and programs as well as from other theories such as the Gestalt theory and the existential theory. The bulk of literature and research pertaining to it, as well as the attempts to implement the theory in specific subject areas such as languages and science and social studies, add to its significance.

The stress of the confluent theory on the cognitive domain along with the affective, and its openness to the traditional curriculum, have rendered it convincing, practical, and attractive to many educators, teachers, and administrators all over the United States and in other parts of the world. Confluent strategies in language teaching will be presented in the following chapter.

Steinberg's Confluent Curriculum

John Steinberg influenced generally by all the theories and approaches in humanistic and affective education, and specifically by the confluent education theory of George Brown and values clarification, attempted to develop his own version of a theory of confluency which he describes as a valuable means of tying together the

loose ends of these and other related theories for educational planning. The confluency is understood by Steinberg basically in the same way it is understood by Brown and his colleagues with seemingly more emphasis on the experiential, social and interactive aspects.

Affective education in his view is not just the numerous growth games and exercises that specifically aim to clarify values, increase self-concept, enlarge achievement motivation, etcetera, but an idea and an attitude towards making the whole educational process more in tune with personal needs and feelings. The result is not just affective or just cognitive, but a flowing of the two together.[90] One of the first and most important steps towards affective education, Steinberg says, is improving the quality of interaction in the classroom between students themselves and between the teacher and students.[91] He believes that most affective activities are of an individual growth character, and he calls for more focus on group process and organizational development. He also calls for the use of affective methods to encourage the development of important, critical processes of self-awareness and self criticism.[92]

Like the confluence approach of Brown, the Steinberg confluent approach can encompass and enhance the traditional school content and direct it toward process.

"Increasing confluency will be achieved when we learn to take advantage of and plan for using traditional school content in a way which enhances process or general goals like awareness, self-concept, and responsibility.[93] And like Brown, Steinberg discerns a rationale for confluency from the hypothesis that if learning is to affect behavior it must have a personal or affective base. It must have a relevance to the individual and in some way make a difference to him for his life.[94] Steinberg, like all proponents of affective education, believes that affective growth is very definitely spurred through traditional classroom approaches and subjects. The use of affective activities is to remind the teacher of the significance of the affective domain and to insure the relevance of the instruction to the needs, concerns and interests of the learner and the realization of affective goals.[95] Explaining the natural link between the affective domain and the cognitive and other domains in the human whole, Steinberg argues that "the affective growth goals we strive for are already incorporated into the spontaneous play, group dialogue, etcetera, that children carry out in a natural manner. These games can be focused and utilized in a way which directly serve our "affective intentions". The implementation of affective educational ideas must become a natural part of schooling not isolated..."[96]

With this confluent integrative understanding of education, and with all the affective theories in mind, particularly Brown Confluent theory and the value clarification and valuing process theory, and drawing from teaching experience in this area, Steinberg introduces his confluent curriculum planning model. The model is based on three basic components that have to be incorporated into every step of the curriculum planning. Perhaps all the components of learning that the previous educational theories and programs encompass, fall or can fall within these three modes of learning.

1. Background learning:

   Here traditional learning goals and methods are included; information, learning basic facts, understanding foundational concepts, classifications, basic comprehension for the unit of study, how to do knowledge, symbols, generalities, general processes and forces in society and the environment.

2. Experiential learning:

   This mode includes the application of theory to practical situations. Student learns to make analysis, draw conclusions, synthesize ideas, criticize, evaluate and make choices. Student questions, reasons, sees interrelationships and motivations. He frequently asks "why?". The student learns from his own experiencing, experimenting inquiring, discovering, trying out and making personal evaluations. Students explore his ideas and experiences, and these experiences are utilized as vital tools toward learning. It is a discovery-learning process.

3. Personal/Affective learning:

> That which is studied is given a personal or social meaning and relevancy. The student gains self-discovery and skills of group responsibility, awareness, valuing, communication competency and other similar life important process skills. Concerns like personal power, self-image and control are dealt with in this mode.[97]

The following is a condensed version of Steinberg's curriculum model:

1. Recognize different modes or components of the learning process:
   a. Background learning
   b. Experiential learning
   c. Personal/Affective learning
2. Recognize different curricular and instructional approaches within each mode:
   a. Background--subject/skill approach
   b. Experiential--Free school, open classroom, dialogue, pedagogy approaches
   c. Personal/affective--process and values level approach
3. Recognize starting points within each mode and choose starting point (choose starting points which correlate with the school setting, the educational philosophy of teachers, the interests of students and parents, the sociological setting, economic resources, etcetera.)
4. Choose content for each mode:
   a. Background--choosing subjects, skills and units of study
   b. Experiential--choosing experiential opportunities for/with students, "cognitive" processes.

c. Personal/affective--choosing key "affective" processes to be worked with

5. Plan for interconnectedness:

Planning for an interconnectedness between subjects, themselves, between experiences and between processes and also between subjects, experiences and processes together to insure an interconnectedness in planning and carry through.

6. Plan instructional procedures:

a. Background--planning necessary collective instruction

b. Experiential--providing resources for exploration, discovery

c. Personal/affective--matching procedure with process in focus

7. Carry out the plan:

Care not to overplan, to incorporate flexibility and to insure the students participate in the planning and re-planning.

8. Evaluating:

Insure that evaluation procedures coincide with instructional goals and methods. Use evaluation as a means of furthering cognitive and affective growth.[98]

The model, despite the lack of clear distinction between and the overlapping of some of the components of its three modes, is nevertheless inspiring, for it is a serious attempt to put a holistic approach into operation in the area of curriculum planning.

Summary and Conclusion

The purpose of this chapter was to define, demystify, and describe the concept of holistic education as it is

stressed by four major educational theories:

1. The progressive/experiential theory of John Dewey.
2. The cognitive development theory of Piaget.
3. The process education theory of Bruner, Berman and Cole.
4. The humanistic education theory and its sub-theories and applicational programs and curricular models.
    a. The Curriculum of affect of Weinstein and Fantini.
    b. The Philadelphia affective program of Borton and Newberg.
    c. The Values Clarification and Valuing Process Theory of Raths, Harmin, Simon and Kirschenbum.
    d. The Confluent Theory of George Brown.
    e. The Confluent Curriculum of Steinberg.

An overview of the rationales of these theories and their related programs for their holistic views and methods of application was outlined.

The survey indicates that all these theories meet in their overall educational goal, though some may differ in their means toward achieving that goal. Integrated and holistic education seems to be what all these theories call for and stress. Some components, variables, and means which render holism and integration in education are stressed by all these theories. Some theories put stronger

emphasis on these components, some theories add more sub-components.

The cognitive and the affective domains are the essence of holistic education. The integration of these two domains along with all their components is the holistic education.

In the light of these theories, the meaning, significance and purpose of holistic education can be summarized in the following outlines.

1. Holistic education places an equal emphasis on the affective domain as opposed to the cognitive domain.

2. Holistic education is best realized when education is process oriented. That is a continued growth through mastering vital life important skills, such as, decision-making, problem-solving, valuing, self-evaluation, social communication, etcetera.

3. Holistic education brings life and meaning to the learning process by:

    a. Shifting the focus from content and teacher centered to student centered learning.

    b. Content and knowledge, learning procedures and strategies be related to the students' experiences, needs, interests and concerns.

    c. Rendering learning experiential. (Exploratory/discovery learning.)

    d. Encouraging and helping student to interact with what he/she learns and relate it to him/herself, and to clarify his/her attitudes and values through the process of relating.

    e. Making learning experiences personally enjoyable and satisfying yet challenging and responsible.

f. Enhancing the self-concept and self-esteem of the learner.

4. Holistic education not only enhances the intellectual and logical competency of the learner, but enhances the psychological (self-understanding), the interpersonal, and social competencies as well.

5. Holistic education connects the learner not only with his environment but also with the universe as a responsible and caring citizen of the world.

Since the problems of Arabic language instruction seem to be attributed to deficiences in these holistic factors and in the principles of curricular planning and the teaching/learning practices as was indicated in the previous chapter, since all these theories have addressed themselves to the very problem Arabic language instruction is thought to be suffering from for a long time; then a collective approach from all these theories is needed to improve Arabic language curricular planning and learning/teaching process.

In the following chapter, specific applicative samples from some of these theories in language teaching/learning will be presented, as well as the extent of the success of these holistic approaches applications. In the fourth chapter a collective approach model with reference to Arabic will be introduced.

Chapter Two Footnotes

[1]George I. Brown, Human Teaching for Human Learning: An Introduction to Confluent Education, New York: The Viking Press, 1971, p. xv.

[2]John Dewey, Experience and Education, New York: Collier Books, 1963, p. 58.

[3]_____, Democracy and Education, New York: The Macmillan Company, 1916, p. 215.

[4]Ibid., p. 217.

[5]Ibid., p. 226.

[6]_____, Philosophy of Education, Patterson, New Jersey: Littlefield, Adams, 1958, p. 87.

[7]Op. cit., Dewey, Democracy and Education, p. 60.

[8]Ibid., p. 62.

[9]James H. O'Hara, The Limitation of the Educational Theory of John Dewey, Doctoral Dissertation, Washington, D.C., 1929, p. 47.

[10]John Dewey, The School and Society, The University of Chicago Press, 1915, p. 34.

[11]_____, Lectures in the Philosophy of Education, Reginald, Archaubault (ed.), New York: Random House, 1966, p. 92.

[12]Op. cit., Dewey, Democracy and Education, p. 319.

[13]Op. cit., Dewey, Lectures in Philosophy of Education, p. 116.

[14]Op. cit., Dewey, Experience and Education, p. 61.

[15]Op. cit., Dewey, Democracy and Education, p. 269.

[16]_____, The Child and the Curriculum and the School and Society, Phoenix Books, the University of Chicago Press, 1956, p. 22.

[17]Lawrence A. Cremin, The Transformation of the School: Progressivism in American Education 1876-1957, New York: Knopf, Vintage Books, 1961, pp. 129-130.

[18]Ibid., p. 130.

[19]Ibid., pp. 130-131.

[20]Ibid., p. 131.

[21]Milton Schwabel and Ralph Jaine, (eds.), Piaget in the Classroom, New York: Basic Books, 1973.

[22]Ibid., pp. 179-180.

[23]Ibid., pp. 212-213.

[24]Jerome S. Bruner, The Process of Education, Cambridge, Massachusetts: Harvard University Press, 1963, p. 17.

[25]Ibid., p. 21.

[26]Ibid., p. 20.

[27]Jerome S. Bruner, Towards a Theory of Instruction, New York: Cambridge, Massachusetts: Harvard University Press, 1966, p. 73.

[28]Op. cit., Bruner, p. 9.

[29]Richard Jones, Fantasy and Feeling in Education, New York: New York University Press, 1972, p. 96.

[30]Louise M. Berman, New Priorities in the Curriculum, Columbus, Ohio: Charles & Merrill, 1968, p. 2.

[31]Ibid.

[32]Ibid., pp. 180-188.

[33]Henry P. Cole, Process Education, Englewood Cliffs, New Jersey: Educational Technology Publishers, 1972, pp. 7-10.

[34]Ibid., p. 24.

[35]Ibid., p. 27.

[36]David R. Krathwohol, et al, Taxonomy of Educational Objectives. Handbook II: Affective Domain, New York: David McKay, 1964, pp. 6-7.

[37]Ibid., p. 20.

[38]Ibid., p. 20.

[39]Ibid., pp. 45-46.

[40]Ibid., pp. 49-60.

[41]Ibid., p. 52.

[42]Ibid., pp. 186-193.

[43]Ibid., pp. 176-185.

[44]Op. cit., Brown, p. xvi.

[45]Elizabeth L. Simpson, Humanistic Education: An Interpretation, Cambridge, Massachusetts: Ballinger Publishing Company, 1976, p. 17.

[46]Ibid., p. 7.

[47]Ibid., p. 7.

[48]The Encyclopedia of Education, Vol. I, New York: The Macmillan Company and The Free Press, 1971, p. 113.

[49]Carl Weinberg, (ed.), Humanistic Foundations of Education, Englewood Cliffs, New Jersey: Prentice Hall, 1972, p. 117.

[50]John M. Steinberg, Emotional Growth in the Classroom: Implementing Affective Education Through the Process of Confluency, Stockholm, Sweden: Almquist and Wiksell International, 1976, p. 17.

[51]Carl Rogers, Freedom to Learn, Columbus, Ohio: Charles E. Merrill Publishing Company, 1969, p. 4.

[52]Ibid., pp. 4-5.

[53]Ibid., p. 105

[54]Ibid., p. 104.

[55]Ibid., pp. 160-165.

[56]Ibid., pp. 157-166.

[57]Abraham H. Maslow, Toward a Psychology of Being, New York: D. Van Nostrand Company, 1968, p. 25.

[58]Ibid., p. 64.

[59]Ibid., p. 157.

[60]Ibid., p. 208.

[61]Ibid., p. 208.

[62]Gerald Weinstein and Mario D. Fantini, Toward Humanistic Education: A Curriculum of Affect, New York: Praeger Publishers, 1970, p. 29.

[63]Ibid., pp. 29-31.

[64]Ibid., p. 31.

[65]Ibid., pp. 33-58.

[66]Op. cit., Steinberg, p. 111.

[67]Op. cit., Weinstein, p. 95.

[68]Op. cit., Simpson, p. 23.

[69]Terry Borton and Norman Newberg, Education for Student Concerns, Philadelphia, Pennsylvania: The School District of Philadelphia, 1972, (microfiche), p. 95.

[70]Ibid., p. 3.

[71]Ibid., introduction.

[72]Ibid., pp. 7-8.

[73]Op. cit., Simpson, p. 17.

[74]Howard Kirschenbaum, et al, In Defense of Values Clarification: A Position Paper, New York: National Humanistic Education Center, 1975, p. 1.

[75]Ibid., p. 2.

[76]Ibid., p. 3.

[77]Ibid., p. 6.

[78]Merrill Harmin, et al, Clarifying Values Through Subject Matter, Minneapolis, Minnesota: Winston Press, 1973, pp. 8-9.

[79]Richard L. Curwin, Values Clarification to Teaching Secondary English Methods, (unpublished dissertation), University of Massachusetts, 1972, p. 121.

[80]Ibid., p. 127.

[81]George I. Brown, (ed.), The Live Classroom: Innovation Through Confluent Education and Gestalt, New York: The Viking Press, 1975, p. 102.

[82]Op. cit., Brown, Human Teaching for Human Learning: An Introduction to Confluent Education, p. 3.

[83]Op. cit., Brown, The Live Classroom: Innovation Through Confluent Education and Gestalt, pp. 101-107.

[84]Beverly Galyean, Language From Within, Long Beach, California: PRISM Research and Development, 1976, p. 1.

[85]Op. cit., Brown, The Live Classroom: Innovation Through Confluent Education and Gestalt, p. 118.

[86]Ibid., p. 118.

[87]Op. cit., Brown, Human Teaching for Human Learning: An Introduction to Confluent Education, p. 10.

[88]Ibid., p. 17.

[89]Ibid., p. 20.

[90]Op. cit., Steinberg, p. 8.

[91]Ibid., p. 66.

[92]Ibid., pp. 92, 102.

[93]Ibid., p. 136.

[94]Ibid., p. 126.

[95]Ibid., pp. 118, 135.

[96]Ibid., p. 89.

[97]Ibid., pp. 145-146.

[98]Ibid., pp. 160-161.

CHAPTER III

HOLISTIC EDUCATION AS APPLIED TO ENGLISH LANGUAGE INSTRUCTION IN THE UNITED STATES

It seems that English instruction in the United States did not escape the problems that Arabic is and has been facing for a long time.

The sixties witnessed a nationwide uproar from educators as well as from the public about English instruction in general, especially after the hopes had dissipated with the failure of the curriculum reform movements to bring any significant changes and/or alternatives to the existing language curriculums.

"Why Johnny Can't Read" was only a part of a much larger issue. The aims of English instruction, how the language is taught and learned, the value of learning one's own mother tongue, and what language learning can contribute to the self, society and humanity, these elements together constituted the issue.

The traditional philosophy of the English language instruction was closely reexamined and scrutinized. Its aims, methods, and outcomes were found, at best, incomplete, imbalanced and disoriented.

Silberman, after reviewing curriculum reforms in different subject matters and attacking them for their failure to bring any real changes and improvements, comments that the new English curriculum faired no better, "and possibly

worse, in most schools." "The emphasis," he continues, "is still on memorizing." He concurs with the statement of the authors of the National Study of High School English Programs, that "too many teachers seem to think that the ultimate end of instruction in literature is knowledge of Macbeth or Silas Marner, rather than refinement of the processes of learning to read Macbeth or Silas Marner with insight and discrimination."[1]

About writing in the English curriculum, Silberman says that "the problem runs deeper, however, for when writing is taught, the emphasis is almost wholly on mechanics, spelling, punctuation, grammar, sentence structure, width of the margin, and so on--with little attention to development, organization, or style, i.e., to anything larger than a sentence."[2]

Muller, drawing from the discussions and conclusions of the Darmouth English Language Conference, and from his own teaching experiences, echoes the same criticism and reflects on the negative effect traditional language instruction method bears upon the students. He argues that

> . . . teachers who use such routine ways weaken children's confidence by stressing their errors, stifle their interests by making correctness the main end. They set them to doing grammatical exercises from which they can get no intellectual satisfaction except the achievement of correctness. Pride in good grammar scarcely leads to pleasure in good writing.

Moreover, the study of traditional grammar, the members of the conference strongly agree, had a negligible effect on

the improvement of writing, or even a harmful one, since it takes up time that might have been spent in practicing writing.[3] James Moffett concurs with this when he says that "no-one has ever been able to prove that teaching the rules of grammatical regularity improves speech or writing."[4]

John Holt, one of the most outspoken critics of the educational philosophy and practices of the sixties, explains how English language instruction programs had failed to render real achievement and strong grasp of the language skills. He attributes the failure of those programs to the meaninglessness and the mechanicality of the way English was taught, and the lack of the intellectual and emotional involvement of the students in the language learning process. He says that "the real reason that our schools do not turn out people who can use language simply and strongly, let alone beautifully, lies deeper. It is that with very few exceptions, the schools, from kindergarten through graduate school, do not give a damn what the students think, care about, or want to know. What counts is what the system has decided they shall be made to learn."[5]

The mechanicality, rote learning, and emphasis on correction and mere reproduction are not the only factors contributing to meaningless and ineffective language instruction both in the academic achievement and the psychological health. The emphasis on teacher and subject centered language instruction rather than student centered, the lack

hear, see, etcetera.

Group process of discussion and feedback is a powerful language learning method, Moffett says, where a climate of collaboration rather than competition, of pupil rather than teacher initiative, must prevail in the classroom.[7] In discussing how grammar should be learned, Moffett insists that "the will of the student must first become engaged. Then, second, the means and opportunities for adopting standard grammatical usage must be available--heterogeneous classes, conversational interaction, role-playing, natural kinds of writing, and a broad spectrum of reading. . . ."[8]

In meaningful language learning, the various language skills must be related to the needs and practical use of the learners and must be interrelated. "The general principle for handling reading and literature is that the student does something with what he reads, extending it through dramatic work, writing, or discussion." "Writing," Moffett continues, "provides a key to reading comprehension and literary appreciation, and reading opens doors for writing possibilities."[9]

Paul Anderson sees the development of the language dependent upon emotional security as well as intellectual capacity. He believes that self and social awareness are one of the goals of language learning. Therefore, the student in learning the language should be encouraged to employ the various skills of language in the solutions of problems

confronting him as an individual and as a member of the group. He argues that if language is viewed as an effective tool of communication, then effective communication, oral or written, is based on straight thinking and sincere feeling. The relevance and meaningful experiences are the means by which real language skills develop. "The power of language arts will develop through meaningful experience, both group and individual, rather than through unrelated drill assignments."[10] Like Moffett, Anderson recommends and insists on group process method of discussion and evaluation, students-oriented writing and reading topics, personal, experiential methods, such as interviewing, dramatization, freedom of choosing according to one's interests and concerns, as part of his alternative language curriculum.[11]

Morsey also urges, among other things, group dynamics approach and relating language (literature work) to the students' own experiences, and the identification, clarification, and comparing their own values in the light of the writer's themes and values.[12]

Hansen-Krening stresses, besides the experiential, applicational approach, the students' inchargeness of his own learning process. This inchargeness includes the students individually or in groups involved in planning, sequencing and organizing their learning, anticipating the extent of their accomplishment, and record keeping and self evaluation. Language learning is also to enhance cultural

and social awareness (differences and similarities among ethnic groups) through which the students can reflect their own problems and concerns.[13]

John Holt, deriving from extensive teaching experience and experiments, believes that the lack of sensitivity towards the students and the failure of the language curriculum and school systems to understand and concern themselves with the affective, psychological dimension of learning are responsible for the failure of the school to induce effective language learning outcomes. "Children," he says, "associate books and reading with mistakes real or feared, and penalties and humiliation."[14] "Real learning," Holt believes, "cannot take place when the students are under emotional stress." When he talks about the harm, the traditional method of teaching spelling causes because of its emphasis on avoiding mistakes, and developing "spelling conscience," Holt says that "everyone knows how hard it is to recall even simple things when under emotional pressure; the harder we rack our brain, the less easy it is to find what we are looking for."[15]

Holt attacks the traditional content and methods of language teaching for their frigidity and remoteness from the learner's interests and personal experiences. He believes that if we want children to read and to like reading and to achieve effective and continuous reading, we must encourage them to read freely, adventurously and for

pleasure without the fear of test. Holt recommends strongly free group personal writing. He states that "what most students need above all is practice in writing and particularly in writing about things that matter to them, so they will begin to feel the satisfaction that comes from getting important thoughts down in words and will care about stating these thoughts forcefully and clearly."[16]

About the value of personal, private writing, Holt rationalizes that students writing for themselves is important, but if the amounts students write are limited by what the teacher can find time to correct, or even to read, the students will not write enough. Secondly, in writing about themselves, the students get things off their chests, and most likely write well, and pay attention to how they write when they are writing about something important to them.[17]

Curwin proposes similar alternatives to the traditional methods of teaching English which "view too narrowly the mechanics of the subject rather than the more important, broader life goals of the subject." He proposes a personal growth approach to composition and writing, where students write about subjects that are important to them. Journals, prose, poetry, dramas, etcetera, are used to chronologize and document personal experiences, choices, problems and other kinds of writings about the self. The audience is not the teacher only, but the other students and people in the school, community, or home. The correction in this method

is experiential. Corrections come from all those sources, but are intended to help the writer see when the audience has had trouble in decoding the message, rather than when he has employed incorrect usage. Thus the emphasis on corrections is descriptive rather than prescriptive. The student learns the effects of his writing as a means of communication, as well as an opportunity to learn about himself.[18] Curwin views the goal of the study of literature as being an aid to the enhancement of the study and awareness of the self and the life. He states that ". . . the reader uses his perception about his life to better understand what he is reading, and his reading to better understand his life. He can accomplish this goal by making the study of literature the study of his awareness and perception."[19] Using literature to enhance the student's perceptions about his own life through the thoughts and feelings of the author brings life to the study of literature.[20]

Similar to this is the view that language learning should be tied to the process of living. Postman concurs with the opinion that there are two ways of studying the language: the trivial way which has no connection with life and which should be rejected from our schools, and a deeper and more thorough way which is "at every point a study of our ways of living." "It touches all the modes of interpretive activity--in techniques, and in social intercourse--upon which civilization depends."[21]

The Anglo-American Conference on the Teaching of English at Darmouth College (1966) was summoned to discuss "what is wrong with the teaching of English and what ought to be done about it."[22] (One is reminded here of the Arabic Language Conference in Khartoum ten years later which was referred to in the first chapter.) The views of the fifty members who participated in the Darmouth Conference and their understanding of the problems of the mother tongue instruction, and their conclusions, recommendations and suggestions are no different than those expressed by the educators discussed in this chapter.

Muller reports that both the proponents of student-centered and subject-centered curriculum recognize in general the need of making English a "more liberal, and humane study."[23] Muller relates that "all the members of the conference accepted the centrality of the child and opposed the old ways of teaching the three R's, and they wanted the child to learn by actively participating instead of merely listening, reciting and repeating."[24] The members recognized the inclusive nature of the study of language, the humanistic role and holistic function of language. Muller states that "the members agreed on the view that the student be aware of the importance of language in man's realizing his humanity and carrying on all his distinctive activities, and that the study of language be a humanistic study not just for practical uses."[25] Muller comments on

the holistic role of language learning saying that the linguists "stated as a fact that children have a natural curiosity about language; they simply like to learn more about it." They maintained that the study of it could give older students a better understanding of mind, society, and culture, of themselves and their world.[26]

This holistic universal role was reemphasized when the issue of literature came up. The members, Muller reports, supported the view of Frank Whitehead of England that "all children, whatever their ultimate role in life is to be, need experience of literature . . . if their personalities are to expand and flower into a capacity for fullness of living." Muller says that most of the seminar members wanted more than students' understanding and proficiency and reading well as a primary aim of literature, but a lasting desire to read books and a love of literature. The need of integration of affective and cognitive development in literature was discussed in the seminar. Muller says that "the literature study group discussed chiefly affective responses, since they were wary of knowledge, explicit analysis, demands for formulation of response." The connection between literature and values was brought up without opposition. Frank Whitehead commented "that the experience of good reading can itself do the job of education in values."[27] When discussing writing in the language curriculum, members condemn the traditional approach which

stresses "writing" instead of writing-about-something-for-someone. "You cannot write writing." They unanimously agreed that the study of traditional grammar and the emphasis on correction had a negligible effect on the improvement of writing, or even a harmful one. Muller suggests experiential/group dynamics approach as an alternative. "My guess is that students might improve more if they split up into groups and simply practiced writing for and on one another, now and then bringing to the teacher what they considered their best efforts."[28]

The role of drama in the English curriculum was also emphasized, and attached to it affective as well as cognitive functions. Members agreed that "drama widens and deepens the students' understanding of life and themselves as they improvise and act various roles, speak in both their own voice and the voice of others. . . ." Creative writing was encouraged, for, James Moffett (a member of the Conference) comments as the student writes a play, he is learning "how to converse, to appreciate an art form, to understand himself, to describe, and, very generally, simply to write."[29]

The views presented thus far refer to various shortcomings in the general English language instructional philosophy and practices, especially those which prevailed in the fifties and sixties despite the curriculum reform movement and the attempts at change. Reforms and changes, these

views imply, cannot be effective and meaningful unless a new understanding of the role of language is established, and a new look at the aims of language learning, and the methods and means by which these aims can be realized is undertaken. The role of language here is a multi-faceted, holistic one . . . a role which works its ways into the psychological, social, universal, and cognitive and linguistic developments of the learner. Therefore the aims of language learning are to embody all these aspects of the learner's development, and to contribute to a wholesome, holistic, and well-rounded individual. Only then can language instruction become effective and meaningful. Any reform or attempt at improvement that does not address itself to this fact is destined to follow the past attempts to the path of failure.

The views presented in the previous pages in this chapter are by no means new to education. They are repercussion to the views of John Dewey many decades ago.

Dewey's views concerning language instruction. Dewey, before anybody else in this century, understood the ills of the mother tongue instruction--how it could become arid, lifeless, meaningless and difficult if its role and aims were misunderstood and if it were taken out of its social, interactive context, or if it were stripped of the input of the student's active involvement, experiences, needs, and

interests. The following passage explains it all:

> Language is primarily a social thing, a means by which we give our experiences to others and get theirs again in return. When it is taken away from its natural purpose, it is no wonder that it becomes a complex and difficult problem to teach language by itself. If in anything the child will do before he goes to school, it is to talk of things that interest him. But when there are no vital interests appealed to in the school, when language is used simply for repetition of lessons, it is not surprising that one of the chief difficulties of schoolwork has come to be instruction in the mother tongue. The child who has a variety of materials and facts wants to talk about them, and his language becomes more refined and full, because it is controlled and informed by realities. Reading and writing, as well as oral use of language, may be used on this basis. It can be done in a related way as the outgrowth of language may be used on this basis. It can be done in a related way as the outgrowth of the child's social desire to recount his experience and get in return the experiences of others, directed always through contact with the facts and forces which determine the truth communicated.[30]

Dewey further draws his argument about how language should be taught and learned as a dynamic social interaction from the fact that language is established by agreements of different persons in existential activities having reference to existential consequences.[31]

Because language is primarily a social thing, Dewey suggests that classroom activities should be related to current social and cultural issues and problems in order that social interaction is insured. He deplores the failure of education to link the learned vocabulary organically to the range of ideas and words that are in vogue outside the school.[32]

Dewey, like some recent Arab scholars, criticizes the traditional philosophy concerning the language instruction, for its rigidity and lack of interaction, and for its orientation towards a small segment of learners, which results in a privileged class language controlled by socio-cultural conditions.[33] The language classroom, in Dewey's view, is not teacher-centered in which the students are confined to answering questions in brief phrases or in single disconnected sentences. The student is the center of the classroom activities.[34]

Dewey believes that enlarging the pupil's active vocabulary is necessary if language is to become a conscious tool of conveying knowledge and arresting thought. Here Dewey stresses the active vocabulary which leads to active fund of meanings. He deplores the way in which a large variety of vocabulary is introduced to the children without giving them the opportunity to interact with them.[35]

In terms of the holistic language learning and teaching, Dewey does not just argue eloquently in favor of that, but he also accuses the general practices of the school for they result in dissemination and tormentation and distortion of the language learning experience, and have negative effect on the language achievement as well. He states that "language is a structure in which every meaning, word, sentence are strongly built and to which they are connected in an ordered and continuous way." "Schools," he continues,

"interrupt the consecutiveness of language learning and thereby interfere harmfully with systematic reflection." The holistic learning experience of language is also interrupted, Dewey believes, when schools pressure the pupil to avoid errors. He attaches to this tendency a grave psychological impact on the learner. "Energy that should go into constructive thinking is directed into anxiety not to make mistakes. Self-consciousness and constraint follow. Interest is drained off. Having to say something is a very different matter from having something to say."[36]

As to the issue of the spoken language as opposed to the formal or scientific language of education, Dewey believes, as some Arab scholars in the case of Arabic, that the spoken (informal) language, as part of the learner's experiences, can be used as the starting point in the process of learning the scientific or academic language and to further the understanding of the latter.[37]

Imagination is encouraged by Dewey in the language learning process as it aids the learner grasp the meaning and/or internalize the idea of a given word that is remote from his direct range. If the learner is to understand the word, he has to become "mentally a partner with those who used it, he engages through his imagination in a shared activity."[38] "In literature," Dewey says, "language is a means of action as it leads the reader to build up pictures and scenes to be enjoyed by himself."[39]

These are some of Dewey's ideas concerning the language instruction. Although Dewey refers mostly to the teaching and learning of English, his views certainly have universal implications. Most of the views of the Arab scholars and educators presented in the first chapter, as well as the views of American and English educators presented earlier in this chapter, concur with Dewey's views and have similar holistic objectives.

In addition to Dewey's views and the views of other educators, such as those presented earlier, there are two major theories that have influenced the trend toward change in the language instruction in the "United States." This influence was manifested either by offering clues on how cognitive and emotional developments take place in the life cycle of the human being, or by offering ideas and/or alternatives to the currently perceived imbalanced and ineffective education philosophy and school practice. They are "Piaget Cognitive Development Theory" and the "Humanistic Education Theory" (exemplified in the five educational approaches described in Chapter II: The Values Clarification Approach, The Confluent Approach, The Affective Approach of Philadelphia, The Curriculum of Affect of Fantini and Weinstein, The Confluency Approach of Steinberg). In the following pages, these theories, as applied to language instruction, in general, and English language instruction, in particular, will be examined.

Piaget Developmental Theory, as Applied to Language Instruction

The value of Piaget Cognitive Theory in language instruction lies in the fact that certain affective and cognitive principles and guidelines can be delineated and applied in the language curriculum planning and in the classroom learning/teaching procedures. These guidelines are essential in the educational process, for they, if employed seriously and adequately, could render the process of education more relevant to the students' emotional and intellectual levels and needs, and to their learning styles. Though the cognitive processes are the apparent objective of Piaget theory, the other components of learning--personal, interpersonal, social, experiential and universal--are included. The theory seems to accommodate an emphasis on the affective domain and the other components to render more holistic and meaningful learning processes.

Language curriculum planners, though, often use Piaget theory exclusively cognitively or exclusively another way perhaps because those who are mostly preoccupied with cognitive ends, focus on the cognitive aspects of the theory, and ignore consciously or unconsciously the other aspects, and, of course, vice versa.

Here are some of the guidelines and principles that the author has derived from reading Piaget theory as applied to language instruction.

1. Piaget theory regards language as a contributary factor in the development of mental action, but not one which by itself can be sufficient. Other factors such as neural maturation and interaction with the physical environment are also essential.[40]

2. Language may be misused in the learning process--when the children are required to accommodate to words and word relationships before their mental structures can assimilate them. This results in the parrot-like repetition of rote learned statements . . . which sometimes may cause the child to lose understanding at an early age stage and never regain it.[41]

3. Language learning, if properly oriented, can speed the development of thinking from one stage to another.

4. The active game, group interactional methods, language experience story type, and role taking are the best techniques for learning various language skills for the following reasons:

a. Active play experiences are of the greatest personal value to the children.

b. Active game approach provides almost instantaneous feedback, because the child himself can see and feel what he can do and cannot do, without being a victim of a poorly constructed paper and pencil activity.

c. Games can provide for competitive needs of

children in a pleasurable and enjoyable way.[42]

d. The language experience story with its words, oral or printed, represents things that they do, see, feel and think about.

e. Role-taking skills make it possible for the child to engage in genuinely social, non-egocentric, communicative behavior.[43]

5. In developing active games, the teacher must consider if the children's needs are being met, how diversified the activities are, if the activities can be adopted to the group's needs, if the games are suited to the various language skills, and finally, if the games can be adopted to numerous levels of difficulty.

6. Related to the active game and manipulation of language materials, the student is to be allowed and encouraged to explore many forms of laying a sentence, spelling, or explaining meanings, and in reading, without restricting him to only one standard way. The standard way can be pointed out along the way. The student, instead of feeling stupid and frustrated, will feel clever and motivated, and gradually he will be able to guess the right way. The use of the dictionary, for example, should be used after the exhaustion of all other possibilities.

7. New subjects, topics, and learning experiences should be built on the previous one. Thus, the sequence and gradual understanding of the material are insured, as well

as the previous experiences of the learner are utilized and enriched.

8. The learners at the concrete operational stage can be introduced and helped to grasp single cause and effect relationships through stories and reading articles,[44] grouping and classifying and "describing" essential characteristics, indirect sentence, the use of opposites (how bad is the food as opposed to how good is the food), transformation (if John is better than Peter, then who is best? Who is worst?), inflections denoting plurals, past tense, third person singular, present indicative, etcetera, combined sentences with "and", and "more than", etcetera, adversatives and antithesis of anothers (small but heavy), application of words onto contexts and relating them to what they previously learned, inference and problems of method,[45] seriation (not warm, warm, hot, very hot, etcetera),[46] labeling active experiences, stories, and topics and talking about them in sequence, and simple planning in sequence,[47] listening skills can be encouraged in an active way.[48]

9. In the operational stage--junior and high school hypothetico-deductive thinking appears--learners are able to:

a. subordinate reality to possibility.

b. explain and provide reasoning.

c. concern themselves with conclusion as a

necessity.

d. develop and possess a combinational system (variables, ideas, propositions).

e. develop and possess propositional combinations, through conjunctions "both . . ., if . . . then," disjunction "either . . . or . . . or both," mutual exclusion "either . . . or," equivalence "the same as . . . etc."

f. deal with complex noun phrases, relative clauses, temporal connectives.[49]

Affective and Confluent Educational Theories, Applications to Language Instruction

The Affective and Confluent theories have stronger affective flavor than the Cognitive theory, and more are in tune with Dewey's views, the views of process education proponents, and the views presented earlier in the chapter. Though the affective domain is strongly emphasized in these theories, their proponents assert, as was shown in the previous chapter, that the emphasis on affect is not at the expense of cognition. The affective domain, they say, has an equal share in the affective, confluent approaches, and both affect and cognition are intertwined to render an education that deals with the whole person, and brings together the various components of education harmoniously and holistically in the learning process. As discussed in the

previous chapter, the proponents of the Affective and Cognitive theories argue that their theories are the answer to the declining effectiveness of the generally prevailing one-sided education, and an alternative which has its backing in theory and in operation. These theories have a special value for they have addressed themselves to the cries for an authentic educational reform which have been ringing for many years. They are a systematic formulation of floating and scattered views such as those presented earlier, with applicational strategies intended for different subject matters. Some of these theories have dealt directly with the area of language instruction, such as the Confluent theory, the Value Clarification theory and the Philadelphia Affective Program. Some of them have dealt with other subject matters with potential application to language instruction, such as the Affective Curriculum of Fantini/Weinstein, and the Steinberg Confluent Curriculum Approach.

The Confluent Approach to language instruction. Beverly Galyean describes the holistic characteristic of language learning saying that in learning language "you encounter language structure. The structure contains your own words, ideas, feelings, you share them with others. All these--subject (language), affect (your feeling), relationship (responsiveness with other individuals)--work as a harmonious whole for your growth."[50] Galyean has introduced a

teacher handbook which contains many strategies for Confluent teaching. "Language From Within," as it is called by Galyean, is defined as a process of encountering, reflecting, transforming, acting, responding (verbalizing). The teacher is to guide the students, through these activities in confronting and understanding what the events mean to them and to their personal vocabulary, the content of the target language practice, around which teacher designs the lessons (personal language).[51] The personal vocabulary "Meaning Nodes" are feelings, interests, concerns, wants, likes and dislikes, dreams, images, personal stories, imaginings, hopes, beliefs, choices, conflicts, fears, needs, passions and loves.

Whenever a student recognizes one of these "nodes" within him or herself, and discusses them, natural energy flows. It is this energy that the teacher is to capture in the class for these "Meaning Nodes" are integrally related to the students' drive for relevance. Thus, they are more quickly and more thoroughly learned. Language is used, therefore, sometimes to help students see themselves more clearly.[52] This approach, Galyean asserts, is not to be taught separate from subject matter. It is an added dimension to old ways of thinking about language teaching and how it should develop. "Language From Within" is "New Wine in Old Skin." "Language From Within" helps teacher and students to become "more persons, more real, more at ease

within their own skin . . . and helps them learn about and actualize their potentials."[53]

In her presentation entitled "Confluent Education: A Human Approach to Language Teaching," Galyean reiterates this harmony and integration which this approach brings about between affect and cognition. She states that these "educational methods and strategies help students acquire new dimensions of knowledge about themselves, while acquiring their regular cognitive knowledge." "That is," she continues, "the acquisition of mechanical skills is concomitant with learning about affective dimension of one's life. It is learning as a unified dynamic."[54] Galyean derives a rationale for a confluent approach to language learning from the premise that "persons function as whole beings, not as automation, or intellects, but as thinking, feeling persons who can love, feel deeply, expand their inner selves, create, and continue their own process of self-education."[55]

Another rationale for adding the affective dimension to language learning, as discerned by Galyean, is that psycholinguists believe that the need to communicate is always present as an intrinsic motivation to language learning. Affective strategies, she argues, provide an ongoing process of self-reflection, interpersonal communication, and understanding, all the while pursuing the study of the target language.[55]

Empirical studies and observational reports, Galyean states, indicate the effectiveness of the Confluent Approach in satisfying the students' personal needs and as successful means for mastering basic language structures.[57]

Grammar Lesson Plan in Confluent Education

Topic: The "Subjunctive" following the verbs "to wish" or "to want." The students are asked to work only with the verbs "to be," "to have," "to go."

Objectives:

Cognitive Objectives

1. Students will correctly use the subjunctive form of the verbs to be, to have, and to go, in the second and third person singular.

2. They will form complete sentences in the subjunctive following the verb to wish, or to want.

Interactive Objectives

1. The students will interact in groups of four persons.

2. They will address each other in a question-answer mode.

Affective Objectives

1. Students will identify positive wishes that they have for one another.

2. They will understand their perception of this other person by citing the wishes that the person has for them.

Application:

1. Think of some person whom you admire . . . offer him/her some wishes as a gift.

I wish that you be . . .

I wish that you have . . .

I wish that you go . . .

2. Form groups of four, and share with each other the wishes . . . you may name the person.

I wish that (name) be . . .
have . . . go . . .

(one person is designated as the leader of each group, and ask questions of others: What do you wish that (name) be . . .? etcetera.)

3. What would the same person wish for you?

Here the cognitive, interactive (dialog), and affective (feeling and imagery) were present.

Galyean adds that behaviorist imitation-repetition reinforcement modes expanded into existential (here and now) disclosure of real life events, which evolved into humanistic self-reflective growth dynamics.[58]

Galyean does not incorporate any student's evaluation ideas or strategies. The evaluation seems to be directed toward the materials and the strategies employed in the Confluent language lesson, and this seems to be the responsibility of the teacher. She says that "materials employed are subject to continual reappraisal according to changing interests (of the students). Language education and education are an ongoing process, because each of us is constantly engaged in an experiential encounter with our world, both the world about us and the world within us."[59]

A Confluent Approach to Language Instruction--
A Classroom Application--Literature--
Confluent Approach to Literature

(Tenth Grade English--by Aaron W. Hillman)

I. Title of the Unit: The Human Jungle.

II. Teaching Situation: Tenth Grade English Class--Homogeneous Group.

III. General Objectives for this Unit:

A. To gain an understanding of the novel.

B. To gain further understanding of human beings.

C. To see ourselves in the lives of others.

D. To further skills in communication and critical thinking.

E. To further skills in use of language theory by verbal and non-verbal means.

IV. Text: The Lord of the Flies, by William Golding.

V. Supplementary Materials: Appropriate films, music, and poetry.

VI. Summary of Each Day's Activities:

A. Daily Diary: Questions from the novel relating to each person.

1. Example: What power within you can destroy you?

2. Example: What are you most afraid of in this group?

B. Discussions: On problems relating to the novel.

1. Example: The joy of hunting.

2. Example: What fears hunt our group?

C. Reading: From the novel by students and teacher.

D. Writing: On pertinent extracts from the novel.

1. Example: What would happen if you were on a solitary island with a group of people and no one was in charge?

2. Example: The boys taunt piggy for his fatness, his glasses, and his lack of physical dexterity.

E. Classwork: Individual or personal projects of the students and pertinent affective training exercises.

F. Homework: Appropriate reading and writing papers.

1. Example: Pride, pretense, and jealousy are other adult faults lurking beneath the innocent appearance of the boys.

2. Example: Jack, whose choirboys have now become "hunters," would happily enforce the rules by beating up anyone who disobeyed.

G. Supplementary Materials that Pertain to the Theme of the Novel.

VII. Affective Exercises to be Used in Conjunction with the Novel:

A. Short periods of eyes-closed meditation.

B. Fantasy: The students to put themselves and act the situation presented in the novel: a group on an airplane flight have crash-landed on a remote island. The pilot is dead and the radio is dead. The goal of this exercise is to give the students the opportunity to personally feel the hardship of the situation and to "form their own government in the same manner as the boys in 'Lord of the Flies'."

C. Feeling the tensity of fears that "have begun to grip the boys on the island by silent screamings, immobilization and exploding through actual screaming."

D. Listening to a recording in darkness of the sounds of sea and surf.

E. As the novel begins to bring out that evil exists in every man and is a necessary part of the human condition, improvisational theater is applied. Students improvise the exercise "you've got it, I want it." "It" is never identified. Students prepare lists of things they like and dislike about themselves. They dispose of the dislikes as they wish and then enter into and absorb what they like about themselves.

F. The boys in the novel have reverted to savagery, and at the last moment rescue appears in the form of traditional authority.

G. Students begin the series of "Who Am I"

1. Who am I? (single word)

2. Write an autobiography.

3. Write a play about yourself.

4. What work do I want to leave in the world.

5. A class choral reading of Khalil Gibran's prose poem "Revelation".

VIII. Summation of the Unit:

A. Is there such a thing as the "human jungle"?

B. Does it lie in all of us?

C. What can be done to prevent it?

D. If you were one of the boys, what would you have done?

IX. Testing: No testing should be done. The student's writing and class participation should be evaluated with the student.

X. Miscellaneous Activities: Where possible, walks to the woods, trips to civic departments, or other pertinent activities outside the walls of the school should be tried.[60]

These two lesson samples demonstrate how practical and applicable the Confluent Approach to language instruction can be without jeopardizing or seriously changing the traditional structured approach. The lessons are well planned, and structured. They have objectives which encompass the cognitive domain as well as the affective domain equally. The lessons propose strategies and techniques for the realization of these objectives. They also emphasize experiential and group dynamics activities through dramatization, valuing, environmental awareness, creative writing, etcetera. The Confluent Approach seems suitable to adopt to the language instruction, though some of the techniques seem to be radical and cannot be introduced in the Arabic classrooms, especially without modification.

Values Clarification Theory and Language Instruction

Two types of Values Clarification Approaches to language instruction can be found in this theory. The first (Personal Growth Approach) is an affective approach which gives priority to the personal growth as a content of learning, wherein the subject matter (language) skills develop as an expression and manifestation of the personal growth

process. The second type (The Three-Level Teaching Approach) is more like "Confluent Approach" where cognitive and affective components are equally stressed and carried out in the teaching/learning process.

The first is manifested in the Sideny Simon, et al., book entitled Composition for Personal Growth. The book focuses on how the composition class can be related to the students' values clarification, areas of concern, self-concept, self-confidence and their interpersonal and social growth. This type of composition involves, as the authors state, "reflection" upon one's own experiences, unorganized though they may be, clarification patterns and preferences and values, commitment to writing which renders the learner committed to himself and to his work through his own action. All this occurs, as the authors explain, through learning by doing methods and strategies which involve intra/interpersonal, group activities in writing and in discussion and other group processes. The authors say that "under the learning by doing system, the student writes because he wants to say something of importance to some person or persons of importance to him."[61]

The Personal Growth Approach also involves and requires peer feedback in addition to the teacher's feedback to the student's writing, thoughts, and language pattern. Other characteristics of this approach involve planning by the teacher of the objectives of the lesson that include

(identity, interpersonal relation, values into action), the activities which will be used, the use of time, materials, provision for discussion, reflection, and writing, ritual and continuing activities, the students' concerns, the students' requests, and provisions for student initiatives. There is also the evaluation which involves whether the objectives were realized, the success of the use of time, whether the other elements of the planned lesson were employed. In addition to that, the evaluation includes the extent of enjoyability, and serendipity in the class. The evaluation should also result in improvement in the next plan.[62]

The authors introduce a variety of general techniques and strategies as well as ongoing activities which are supposed to operationalize and effectuate this approach and realize its objectives. There are written as well as spoken (vocal) techniques and activities. The written responses vary "from one word to a complete essay." The student will record these responses in a "private journal." Some responses may be written for another member of the peer group to record in his journal. Occasionally, sections of the journal will be shared with other members of the peer group. The journal will contain unorganized data, all more or less relevant to questions such as the following: "Who am I?" "How am I perceived by others?" "Which of my characteristics are common and which are unique?" "What do I

value?" From time to time, the students will be given synthesizing activities in which they will explore the contents of their journals as an archeologist might examine the artifacts unearthed in a digging. These journals will not be read by the teacher except in cases where the student asks specifically for consultation. Most evaluation will be done in the peer group discussions, where the emphasis is on content and rhetoric (that is, the effect which the writing produces upon its audience). The only discussion of mechanics--spelling, punctuation, capitalization--will come when the peer groups find significant interference with the messages as the result of mechanical problems.[63]

The Three-Level Teaching Approach

The Three-Level Teaching Approach seems to be more practical for adoption into language instruction without administering major changes in the essence of the current language curricula. This approach combines both the content of subject matter and the valuing process which ties the traditional cognitive approach (facts and concepts) to the personal and interpersonal growth.

In their example of application of this approach to language (literature), the authors apply the approach as follows. For the poem "The Road Not Taken" by Robert Frost, the approach applies as follows:

I. The Facts Level

1. Memorize the poem.

2. Who was the author?

3. When was the poem written?

4. What was the background of the writer?

5. What is its rhythmic pattern?

II. Concepts Level

1. What is the poet saying in this poem? What do you think the two roads mean?

2. In what school of poetry would you place Robert Frost? Discuss.

3. How would you compare Frost's style of verse to that of E.E. Cummings?

4. How does Frost relate to his New England heritage and men like Emerson, Thoreau, and Longfellow? What concepts do they have in common?

III. Values Level

1. Write a poem on how you feel about making decisions? What images can you use other than a road?

2. What was the most important choice you had to make in your life?

3. Have you ever faced a "grassy road that wanted wear"?

4. In what way(s) has one of your choices made a difference in your life?

5. Which of your choices are you most proud of? Do you have reason?

6. Is there any adult who gives you helpful advice when you face choices?

7. Are you at or are you coming to any new forks in the road? How do you think you

will choose? What are the pros and cons of the alternatives?[64]

The values level questions include all the valuing processes which the authors present in their theory: "Choosing" (from alternatives, consideration of consequences), "prizing" and "cherishing" (public affirmation), "acting" (with pattern).

The Personal Growth Approach to composition has many important features that are essential to any holistic and integrative approach to language instruction. It could render writing more relevant to the students' lives, their interests and needs, and to gear it to their mental and emotional levels. This approach is based on individual and group experiential processes, and is full of life and student involvement. The students through this approach are apt to feel the joy, the meaningfulness and the significance of their writing, because it is about themselves, and it is the content of their real thoughts and experiences. Through this approach, students can enhance their personal, interpersonal, and social skills and awareness which have a direct influence on the rate and the quality of their personal and social growth. On the other hand, the authors of this approach seem to place the focus almost wholly on the personal growth objectives. Although intellectual skills, such as "critical thinking," analyzing, theorizing, etcetera, are involved, the linguistic skills of grammatical and

structural nature have secondary (by-product like) status. The fear is that when the students are always involved in personal growth and value clarification activities, they might be carried away and drift from pursuing language skills objectives.

The other problem is the separation of composition from other areas of language. Relating composition to other language arts, such as reading and literature, does not appear to be of concern in this approach.

The third problem is in the evaluation. There seems to be no safeguard for the peer evaluation not inducing tension and antagonism among the students. Neither is there any suggestion regarding teacher's supervision of the students' evaluation of the work of each other, nor his/her intervention to correct the direction of the evaluation process when there is a need for that.

The evaluation mechanism, as suggested by the authors, does not elaborate on how the students and the teacher will be able to determine whether the students have achieved the objectives related to (self-concept, identity, interpersonal and value action skills).

The authors also do not elaborate on the age and mental and grade level to which this approach is geared, or how gradual the introduction of this approach should be.

Although the Three-Level Teaching Approach is more inclusive and holistic, that is, it combines elements from

the traditional approach to teaching, and elements from the personal affective approach, it does not offer any suggestions, techniques or strategies that would assist in the learning process. Nor do we know what method of teaching is preferred . . . is it traditional teacher and subject-centered, or progressive and student-centered?

The combination of both approaches (the structure of the Three-Level Teaching Approach, and techniques and methods from the Personal Growth) may be of value in its application to the area of language instruction.

The Philadelphia Affective Education Project

Terry Borton and Norman Newberg, through their "Philadelphia Affective Education Program," developed their Curriculum of Concern Approach to English (The Communication Course) and urban affairs (The Urban Affairs Course). Each course is based on three processes:

1. Consciously "sensing" (with "what" as the basic question) through immersion, role playing, improvisation and drama exercises).

2. Consciously "transforming" (with "why" as the basic question) through analysis and contemplation.

3. Consciously "acting" (with "so what" as the basic question) through experimentation and conscious choice.[65]

This approach with its three processes seems to have incorporated ideas and/or techniques from the Values

Clarification Theory and from the Curriculum of Affect and The Trumpet Theory of Fantini and Weinstein.

The subject matter vehicle is used in this approach to help students' inventory and clarify their own concerns, values, and behavioral patterns--the sensing "what" process. Then the students transform their self-discovery by questioning why the "pattern" has developed, the continuing, and the consequences--the "why" phase. The new patterns or attitudes are developed, and the acting out of these new patterns takes place through experimentation.

The authors of this curriculum state that the priority of this course is not teaching subject matter, it is the self and social development through learning subject matter.

> The difference in the communication and urban affairs courses is that they teach process in a very explicit and sequential fashion with the vehicle (information about English), or social studies, being important, but secondary. That is, the vehicles of the courses have been selected primarily because they provide effective ways to teach about process not because they introduce all the content which might be legitimately considered in courses with such titles. The language skills are to be worked into the lesson sequence as they seem appropriate to an individual teacher.[66]

Most lessons are organized as little trumpets, with very clear what, why, how sequence. The lessons begin with an experience (a game, an improvisation, confrontation): A "What", then students step aside to look at the "Why", and to think about alternatives "How".

The three processes proceed gradually in the course. The last process, acting out "How", appears only at the end. As in the Personal Growth and Values Clarification Approach to composition, the lesson's activities in the Curriculum of Concern Approach to English involves keeping a journal in which the students write comments and keep their written assignments as well as their personal opinions, and reactions.[67] The lessons are well structured with clear process objectives. They end with homework assignments which are intended to relate the experiences presented in the lesson to the concerns and personal growth of the students.

In Lesson "3", for example, "Beyond the Looking-Glass," the main activity is "Reorientation through mirroring." The process objective is that "students should understand that consciously standing off from themselves, or as earlier, reflecting through another person, or through art, is a way of seeing their own character more clearly."[68]

As a homework assignment at the end of Lesson "20", "Transforming Through Dreaming," the teacher is to ask the students to read Tolestoi's story "The Peasant and the Cucumber," and Stevenson's Fable VI, from their textbook, and to analyze each of the fables in light of the [class] discussion of the tension or conflict that exists between dream and reality. The teacher also is to ask the students to explore the writing techniques that create this kind of

tension. Finally, the students are to be asked to invent a daydream fable using their knowledge of how one distorts reality.[69]

In this assignment, analytical and literary and creative skills are addressed as well as personal reflection and self-evaluation.

In the proposed evaluation, the teacher seems to have more weight in Philadelphia Affective Approach than in the Personal Growth Approach. The authors suggest that the teacher should read the journals of the students regularly and respond to their recorded comments.[70]

Evaluation also includes testing the students for both content and process. For example, content test might be to ask the students to write about the "Animal in Man," process test, to see if the students understand reorientation techniques of focussing and mirroring. But the authors conclude that the ultimate objective is whether the student has understood the process and continues to use it personally throughout his life.[71] This objective seems to be beyond the realm of classroom testing.

Some of the comments which were made in relation to the Personal Growth Approach to writing can also be made here. The priority is given to personal and affective growth objectives, and only secondary consideration is given to the language skills objectives, though both objectives can be addressed simultaneously and equally.

Notwithstanding, the authors' urge to the teachers to avoid a value judgement and not to focus on negative factors in their groups' interaction, no explanation is given on how to safeguard such exercises from falling into this very problem. This is transparent in some questions proposed to be given to students after a group discussion exercise in Lesson "5". "Think now about what happened in your group: Who was the most persuasive and influential leader in your group? How did that person get to be the leader? What did he say or do that influenced your group? Were there other people who tried to be the leader but didn't take it? What held them back?"[72] There seems to be some contradiction between the objectives and methods of achieving these objectives.

For example, the third and the most important process in the curriculum is the "choosing" and the commitment to the choice, but the authors explain in Lesson "21", "Heaven and Hell," that "this lesson uses the metaphor of Heaven and Hell to give the student a way of separating those alternatives and seeing more clearly how a personal choice or risk can be a step toward building his own personally chosen Heaven, or his personally constructed Hell."[73] In my opinion, such an exercise could inhibit the students from making decisions and taking risks.

On the other hand, this curriculum offers techniques and activities that are necessary in the language class.

There are many dynamic, group process, experiential and enthusiastic learning and teaching processes which are indispensable in any learning/teaching situation. The Curriculum of Concern is process oriented; that is, its ultimate objective is to help the students grasp important life-long process skills such as self-inventorying and analyzing, valuing and evaluating, decision making and effectively communicating.

These important process skills are essential in the learning process if it is to be of value and significance in the life of the student.

The other approaches which were not specifically intended for application in language instruction, but have some implication and can be adapted in organizing a more holistic language curriculum or improving the existing language curriculum, are "The Curriculum of Affect" of Weinstein and Fantini, and Steinberg's Confluence Curriculum Model.

"The Curriculum of Affect"

"The Curriculum of Affect" presented by Weinstein and Fantini is perhaps the most organized, structured, and complete among the affective curricula. It consists of and describes in detail nine steps for building a Curriculum of Affect: identifying the learners, identifying the shared concerns of the learners, diagnosing the identified concerns,

determining the outcomes in relation to these concerns, organizing ideas and concepts which address these concerns, selecting content vehicles, determining the needed learning skills, selecting the appropriate teaching procedures, evaluation. The curriculum content and outcomes are mostly directed toward affective objectives such as self-identity and self-concept, a sense of connectedness, and a sense of control. Although the curriculum contains many cognitive process skills such as "critical thinking, analytical procedures, inquiry, evaluating, problem solving, hypothesizing, planning, predicting outcomes, questioning alternatives," these cognitive processes are stressed to aid in the realizing of the affective objectives.[74] The developers of the model leave the door open for regular subject areas and "basic skills" such as reading, writing, oral communication, and computation.[75] These skills and contents of subject matter are encouraged only as they aid in the development of the affective skills and outcomes. Therefore, the Curriculum of Affect is like Philadelphia Curriculum of Concern, and the Personal Growth Curriculum, in that it is a process curriculum in which basic affective process skills determine the content and the outcomes of learning. The application of such an approach requires a radical change in the existing education system, and the curriculum organization and teaching methods.

The Curriculum of Affect can, however, assist educators attempting to improve the existing curriculum without major changes by incorporating the ideas and techniques it offers, such as how to identify major concerns and affective needs and interests, and how to relate the teaching of subject matter to these concerns and to the students' learning styles.

The evaluation of the Curriculum of Affect is "a continuous process, not just a concluding step," and should be directed not just to learning outcomes, but to the extent of the effectiveness of the content vehicles, and the learning procedures and the distribution of time. The evaluation should also lead to the discovery of new learners' problems, new areas to explore, and more elaboration on the model.[76]

This also can help improve the conventional evaluation mechanism which is mostly directed toward testing students cognitively without paying much attention to the affective elements and the adequacy of the material and teaching methods involved.

Steinberg Model of Confluent Curriculum

John Steinberg, in his model for Confluent learning, sees total learning takes place if curriculum includes three learning components:

1. Background Learning: Information and knowledge.

2. Experiential Learning: The application of the background learning in practical situations.

3. Personal/Affection Learning: Knowledge is given a personal or social meaning and relevancy.

Here in this model, learning is assumed to be more complete, and includes elements from various theories such as the traditional, the experiential, the affective, and the open education.

Although there is some confusion and redundancy in the organization of this model (which will be referred to later), the model can be applied both on a short-term basis to unit and lesson planning and procedures, and on a long-term basis to curriculum planning and implementing. It can also be applied to any subject matter including language. (Steinberg does not give any sample lesson or unit.) With some modification, the approach can serve more holistic language instruction. The other applaudable aspect in the model is its evaluational method. Evaluation in this model is intended to include all the three learning components. Like in the Curriculum of Affect it is process oriented. It is to enhance and further the skills that it evaluates. In experiential evaluation, Steinberg states that when a student gives a presentation, he furthers his skills of summarization and expression.

When the student is asked to tell about what he valued most in his learning experience, or to select something he

has produced, he furthers his skills of making choices, valuing, decision making and responsibility.[77] Still, Steinberg includes in the evaluation of background learning, memorization, recalling of facts, and describing aspects of the units of study. One has to question the purpose this kind of testing serves, since the students are evaluated in their ability and skills of application as well as in their affective/personal and social skills.

Other problems include some confusion over the definition and the boundary of each learning mode. For example, when Steinberg talks about affective content, he exemplifies activities out in the community, and acting up on social concerns. These two activities can be experiential as well. There are cognitive skills, such as analyzing, drawing conclusions, synthesizing, criticizing, evaluating, listed under experiential learning, although one expects these skills to be listed in the background learning, since Steinberg lists other cognitive skills in the background mode.[78]

There is also no clear distinction between methods and contents in the model. Steinberg recognizes the problem of definition and distinction, but he believes that this is not important. "The most important aspect of this approach," he continues, "is simply recognizing that there are different modes, components and approaches towards learning."[79]

Steinberg does not clarify the age group, the grade level, or the cognitive levels to which his model is geared, nor does he offer a strategy to tailor the components of his model to the levels of the learners; probably he assumes that this is the responsibility of the teacher who knows best what his students need and what they are capable of.

Recognizing the deficiencies of the English language instruction which were pointed to earlier in the chapter; taking into serious consideration the views, ideas and suggestions of individual scholars, such as those referred to earlier, regarding improvements and changes to more affective and more holistic language curriculum; influenced by the findings and recommendations of Darmouth Anglo-American Conference in 1966, and by the tremendous impact of the advent of the humanistic education movement and its Affective and Confluent Theories in the late sixties and early seventies, language instructional philosophy and curricular planning throughout the United States began to witness considerable improvement and/or changes process. The improvement and changes are mostly directed toward more relevance of the language teaching to the learners' emotional and cognitive levels, and needs, and learning styles; toward more affective/personal, interpersonal, social and universal awareness and growth; toward more process-oriented, experiential, student-centered language learning. In the following, a random selection of curriculum

guidelines from different areas of the United States will be surveyed, to see the extent of changes toward holistic approaches these curriculums have undergone.

The Language Arts Curriculum Guide Performance Expectations K-12, Northern Valley Regional High School District, Closter, New Jersey, 1976

The Language Arts Curriculum Guide of Northern Valley Regional High School District in Closter, New Jersey, offers the language arts and their objectives according to the cognitive and grade levels of the learners. The objectives of each language art includes cognitive as well as affective elements. The methods, by which these objectives are to be realized, are also confluent in their nature, and include psychomotor, experiential, group dynamic activities, environmental, social, cultural interaction, emotional, affective developments (self-confidence, self-concept, self-control), personal judgement and valuing techniques. The development of cognitive process skills such as mental concentration, sequencing, recognition, discrimination, differentiation, comprehending, associating, generalizing, analyzing, detailing, clarifying, summarizing, etcetera, is also included and stressed.

Piagetian methods, though inseparable from the context in the curriculum, are recognizable nevertheless, such as manipulation of objects, coordinating, classification,

sequencing, contracting (summarizing), discrimination, perceptual developments, structural analysis, deleting and adding, comparing and contrasting, symbolizing, organizing, seriation, etcetera, as well as interpersonal and group dynamics.

Efforts are taken in the curriculum to tailor these objectives, and their learning methods to the cognitive and emotional levels of the learners, with details and specificity. The organization of the curriculum guide is guided by a philosophy reflected in the preface of the curriculum. The authors state that "An effective language arts program helps a child learn to listen, speak, read, study and write. To teach these goals, the child must experience language; he or she must be immersed in language activities. Teaching a child to write is teaching a child to think. The best topics are to be found in the child's own experiences."[80]

Although the distribution of the affective objectives are not equal among the various language arts in this curriculum guide, and the assigning of the objectives according to cognitive and emotional levels are sometimes arbitrary and lack consistency, simply because it is not backed by a clear set of rules and principles (probably this cannot be achieved wholly anyway), yet the curriculum is a real attempt at rendering language instruction more meaningful, more tuned to the students' cognitive and emotional

levels, more holistic and integrated. It is a realistic attempt to remedy the language instruction situation, for it offers specific and applicable objectives and procedures for that effect.

Teacher's Guide for Language Arts, Grades 4-8, Saint Louis Public Schools, Missouri, 1975

The Teacher's Guide for Language Arts of Saint Louis Public Schools, Missouri, stresses process oriented language learning. The guide stresses, as one of the objectives of learning the language, the development of sense of responsibility over one's own learning effectively. The guide ties the learning of language skills to the utilization of these skills, that is applying them to meet one's needs. The language skills that are mastered, the guide states, are to become internalized in the student's life, and their use and application become a habit and a pleasurable process.[81] The guide emphasizes also the development of moral values, and social growth, especially in literature.[82]

The ultimate goal to which the language objectives must be directed, according to the guide, is to enable the pupil to become a functioning member of the world community.[83] Therefore the universal role of language is a supreme one.

However, this guide seems to fail to relate the objectives of each language art to other language arts objectives.

The guide also fails to deal with clarity, with the affective and process objectives, nor does it articulate the means by which these objectives can be realized.

The Language Arts Curriculum Guide, Sam Houston Curriculum Center, 1968

The Sam Houston Language Curriculum Guide tries to introduce an integrated language curriculum model. In this model, the various language arts skills are interrelated. Reading, spelling, composition, and grammar can be derived from a piece of literature. Literature seems to play a significant role in this curriculum. The student is not just to understand the meaning, but to arrive at an interpretation which has personal significance.

The guide proposes three levels for learning literature, and applying other language learning skills, each of which involves affective and cognitive objectives. The process starts with simple tasks such as identifying units and chapters, and locating information and conflicts in the first level; and relating to real social and political issues in the second level; progressing to personal identification and interaction with characters and themes of the material that result in self-reflection who am I, and decision making. The topics for grammar, speech, reading, composition and writing skills are also developed in light of the literature material and progress in their sophistication according to

these levels. Composition is particularly important in this guide as a means for application of what the student has learned both cognitively and affectively. Concise and creative writing and dramatic presentation are developed in the third level. The role of the teacher, in the guide, gradually eases as the students progress from the first to the third level. In the third level, the student seems to be in charge of his learning, and the teacher is a facilitator.

This curriculum guide is a useful and encouraging attempt at change toward holistic language instruction. The guide endeavors to bring an integration among the various language arts (spelling, speaking, listening, reading, writing and literature) in one hand, and to incorporate affective objectives (though not adequately and directly stressed) in the other hand. The curriculum also encourages group dynamics, interpersonal communication, experiential and applicational methods and processes, and gradually builds the student's inchargeness of his/her learning process.

English Language Framework for California Public Schools, K-12, California State Department of Education, 1976

California Language Framework addresses itself to the problems of English language instruction in this country, perhaps more clearly and adamantly than any other language

curriculum the author has studied. The curriculum seems to be an attempt to respond to the recommendations of the "Darmouth Conference" especially in the areas of the centrality of the student and the students' involvement in the language experience, the interaction experience, the need to negate stultifying examination patterns which tend to focus on content at the expense of process, the need for radical reform in teacher's education programs.[84] The Framework seems to focus on two important factors which constitute holistic language instruction:

1. The language skills are process skills, therefore they involve more than adroitness and efficiency; they refer to the ability to connect what is learned to one's own past experiences, present needs, and future plans.[85]

2. Cognitive and affective domains are equally stressed and without either one of them language instruction is not complete.

These two factors are the basis for the long-range goals of the language arts. It is stated in the Framework, that the long-range goals of English language arts should provide continuous thinking and growth process through:

1. speaking effectively in a variety of personal, social, and political situations,

2. listening actively,

3. writing for practical matters,

4. reading with assurance and for pleasure,

5. recognizing the ways in which language shapes a view of the world,

6. recognizing how language shapes the quality of interaction between and among human beings.[86]

The integration of cognitive and affective domain is a theme the Framework applies on all the language arts. Students can gain confidence in themselves and in their relationship with teachers and peers through an effective oral program. One of the criteria for effective listening and speaking programs is how the program reflects the importance of listening and speaking to cognitive and affective learning. About "reading," the Framework states that "it is both an affective and cognitive task which functions as an organic whole and involves the whole self."[87] Literature is considered in the Framework as "a vehicle through which the humanizing aim of the school program can be realized."[88] One of the goals of literature is stated as "ongoing interests in literature with increasing insight into the experience as a way of understanding oneself, and our relation to family, group, and the world."[89]

When discussing the area of values and valuing, the Framework states that "since the question of values is the substance of much literature, it can be effective in helping students clarify their thinking and resolve their conflicts in values."[90] Self-confidence, self-assurance, and self-identification are emphasized in every language art

objective. "Confidence," states the Framework, "leads to competence." Self-confidence and self-assurance are the main goals for oral language, and composition.[91] Evaluation, in the Framework, has different or perhaps it is more inclusive than conventional evaluation. Here evaluation includes cognitive as well as affective domain. It is directed toward both content and process. It informs, predicts, guides curriculum priorities in the classroom. Evaluation also is not just the teacher's task but the student's task as well. Students constructively evaluate themselves, other students, and their teacher.[92]

Basic Objectives in Language Arts, K-12, Indiana

The Indiana language arts basic objectives seem to include identical holistic views of language learning. The goals of language learning, as stated by the curriculum, incorporates affective, aesthetic, cognitive, experiential, applicational and cultural social components. The methods of learning by which these goals are to be realized also include these components. The first goal of language learning is to focus on language as a source of pleasure. This is to be achieved through enabling objectives both cognitive (analytical, explaining, creative, etcetera) and experiential (manipulating, playing, inventing, applying, composing, initiating).

The second goal deals with developing knowledge of words and how they work in contexts. This is achieved through experiential and cognitive methods such as discovery, manipulating, analyzing with the aid of dictionary, grammar. Students also discover how social, political and scientific factors influence the words' meaning.

The third goal is to deal with the affective bearing of language usage on the behavior, attitudes, thoughts of the people. Students are to study a variety of language usages in the media, for commercial or political purposes. They identify certain people and select certain pieces which they admire and have special appeal to them, and have effects on their lives. They criticize some exploitative use of language. The fourth goal focuses on the knowledge of various levels of language usage and how to adjust their language to fit their purposes, situations, and audience.

The fifth goal deals with building the students' curiosity about their own language, and other languages through experiential means. They identify, recognize, and appreciate their own and the others' dialects as part of their cultures.

Listening and oral communication are experiential, and affective in the way they are learned. They have to be applied in real or pretended situations (role playing, story telling, group discussion, asking, replying, responding, etcetera). The students are to know the effect of listening

and oral communication on the psychology, feelings, and modes of the audience, and on themselves (sense of responsibility, interpersonal communication, self-controls, their self-growth, awareness of the feelings, needs, and interests of the others). Cultural, social and environmental factors are to be considered. Reading is also a process. It is to fulfill lifetime skills and needs both personal (self-awareness, self-growth, values clarification, enjoyment), and cognitive, intellectual (critical thinking, analysis, etcetera).

In writing and literature, confluency, in objectives and means and methods of achieving, is also stressed. The Indiana curriculum dedicates a special section to two--though important components of language, yet mostly ignored in language curriculums--non-verbal communication and the mass media. Students learn how conscious and sub-conscious non-verbal signs influence the communication process. They learn how to infer from these non-verbal messages concealed feelings, cultural variation, and how, through body, self, environment, social, universal awareness, they can receive, interpret, respond to these signals.

In the mass media section, the students critically identify, classify, evaluate, and compare different types of mass media. They examine how the media influence their attitudes and values. They reexamine their own values against the use and misuse of media and their responsibility,

as consumers, in this matter.

The Reading Curriculum Guide of Massachusetts Department of Education, Grades 1-12

The Massachusetts Reading Guide gives the affective domain an equal importance to the cognitive domain. Although the guide devotes a small part to affective aspects of reading, the authors warn the reader against believing that these aspects are any less important than the skills aspects which are so much easier to state and to measure objectively. The guide also states that "little is gained by teaching a child how to read if, at the same time, he does not acquire a desire to read and appreciation for what reading can do to make his life more useful and pleasurable."[93]

Some of the affective objectives in the guide follow:

-- To help the student use reading to solve his own problems (personal, vocational, educational). The student's comments reveal that he sees and uses the experiences of people in books to understand himself, and his relation to his environment.

-- To help the student grow in ideas and ethical perceptions through his reading. He asks questions and makes perceptive comments on human values and judgements on life.

-- To help the student grow in social sensitivity through his reading. He chooses to read about people and culture other than his own. He also reads about current social issues.
-- To help the student grow in sensitivity to writing style by choosing materials written in varied and increasingly sophisticated styles.
-- To have the student give evidence of maturing attitudes by responding to or intimating discussion of his reading in more and more depth.[94]

These objectives include affective process skills of self-perception, self-understanding, environmental and social sensitivity and awareness, ethical and value perception, as well as maturing attitudes toward wanting to read and deepening of reading and writing skills.

The guide does not seem clear on its understanding of skills. The authors of the guide seem to understand skills only within the cognitive context. There is no serious effort on the part of the authors to deal with articulation, with affective skills and attitudes, and how to relate them to the cognitive skills in the reading program.

The Sycamore Language Arts Guide, K-9, Sycamore Community Schools, Cincinnati, Ohio, 1974

The main skill in the Language Arts Guide of Sycamore Community Schools, Ohio, is the critical thinking, under

which other process skills such as cause-effect, sequencing, comparison and contrast, classification and categorization, generalization, inference, etcetera, are sought in the teaching and learning of the language arts. The cognitive development level of the learner (Piaget theory) is taken into consideration, in the degree and speed by which these skills are required and developed. Independent student activities as well as group work are also included for the realization of these skills and the research skills as well.

The dynamic experiential and applicational format of information processing offered by the guide is what gives it some uniqueness. The format includes three processes.

1. Acquiring Information: Through listening, locating resources, using media centers, books, dictionaries, etcetera.

2. Recording Information: Through taking notes, keeping and organizing papers and notebooks, proof-reading, etcetera.

3. Communicating Information: Through oral and written forms.

These three processes together or each of them individually can include all language skills. Although the guide includes some affective elements, such as group work, individual dynamic involvement and experiential learning, and commensurating content with the learners' experiences

and their cognitive levels, the guide fails to make the self-connection and does not capitalize on the process type of learning it offers to promote personal, social and universal growth in addition to the cognitive growth.

The curriculum guides cited above represent, though sometimes inadequately and incompletely, a trend toward a change in the direction toward more holistic education, by incorporating and stressing affective objectives and skills, and relating them more closely to the cognitive objectives and outcomes, in a process oriented language instruction. The obvious influence of Dewey's progressive views, the cognitive development theory of Piaget, process education theory, and affective and confluent theories, on these curriculum guides gives a strong evidence of a favorable attitude of the language educators in this country toward these views and theories, especially the theories of affect and confluency.

Research in the area of affective and confluent theories are, however, still below what one expects, considering the augmentation of the growth of these theories, and the publicity and influence they have gained in the past decade. This is, in part, due to the difficulty inherent in evaluating the affective objectives objectively, and partly, perhaps, because of the strong and convincing rationale, and the massive campaign the proponents of these theories have put forth, which have made the issue, of more

affective and more confluent education, seem obvious without the need for massive research.

In the following pages, the claims of proponents of process, affective, and confluent theories, regarding the psychological and the academic changes their approaches affect in education in general and language instruction in particular, will be examined in light of some research findings.

Research Findings Pertaining to the Psychological and Academic Outcomes of Incorporating Process, Affective and Confluent Components into the Language Curriculum

Although there are some conservative attitudes toward the conclusiveness and effectiveness of research methods and the extent of their accuracy and soundness in the area of affective and confluent education[95] and although there are some conflicting findings in some studies and research, nevertheless, the majority of the research confirm the claims of the proponents of affective, process, and confluent educational theories, that their approaches do affect improvements in the psychological, interpersonal, social growth and academic achievement. The program of the "Art Action Center" of Rochester, New York, shows correlation between affective activities and reduction of frustration and anti-social tendencies and enhancement of self-esteem and improvement of the reading level of the participants.

The Coleman Report confirms that the student's self-concept and attitudes are highly correlated with academic achievement.[96]

Macmillan and Freepren (1971) report similar results.[97] In summarizing their 1964 research, Brookover, Patterson, and Thomas (1965) concluded that "self-concept of academic ability is associated with academic achievement at each grade level." Irwin (1967) reached identical conclusions. He summarized his research by stating: "It may well be that a positive conception of one's self as a person is not only more important than striving to get ahead and enthusiasm for studying and going to school, but that it is a central factor when considering optimal scholastic performance."[98] In a study of black students, Caplan (1966) found that "the influence of the self has no racial boundaries. Students who feel ill about their abilities seldom succeed in school, regardless of their color."[99]

Gill[100] concludes his study urging strongly and assuredly that the importance of self-concept in this educational process seems to need more emphasis than is presently given to it (in the public schools).

A conclusion of an experiment on the effect of a guided imagery activity on various behaviors in an inner city public high school in Los Angeles indicates that the use of this activity (or activities of similar design) may influence students to:

1. Show more attentiveness in class;
2. Be more involved in the lesson itself;
3. Relate more favorably with others in the class; and
4. Respond helpfully to the teacher's direction of the class.[101]

The studies and experiments of Anderson and Brewer, Anderson and Kennedy, Getzel and Jackson, all also confirm the positive effect of the affective atmosphere the teacher provides on achievement, attitudes towards schools and teachers, social skills contribution, spontaneity and initiative, and self-esteem.[102]

As for the effect of affective and confluent methods on language instruction, Beverly Galyean concludes, after presenting samples from confluent language projects, that research from these projects has shown that the more frequently the teacher reinforces the textual presentation of grammar with occasions for introspection and self-disclosure, the higher seem to be the scores for oral and written competence. The students who scored highest on the tests were from classes where the confluent growth strategies were used for three or more classes per week.[103] Galyean also describes a project which involved four experimental classes of junior and senior high school students, saying that:

> Results indicated that those students taught by confluent methods scored significantly higher in tests for oral and written communicative competence. The use of affective language showed significantly more favorable attitudes toward their teachers than did students taught by standard textual methods. The experimental groups mean scores for self-identity and esteem, interpersonal relationships, and positive attitudes were consistently higher than those of the comparison group.[104]

The same result was confirmed by a study done with a college French One class. From these and other observational reports and empirical studies, Galyean points out, that by incorporating the confluent methods and growth strategies into language classes, teachers are not only satisfying the "new student's" need to discuss personal information with the others and to learn more about him/herself and the others, but are also providing successful means for mastering basic language structures. Students became proficient in language skills while learning processes for growing in self-identity and esteem as well as in human relations.[105]

Ethna Reid, in her study entitled "Schools Reading Programs: Criteria for Excellence," concludes with a list of factors that, if used by the teacher of reading effectively, could improve significantly the reading achievement of the students. Among these factors are the social approval, and sound self-concept, and the banishment of negative thought.[106] More language learning is associated also in another experiment, with teachers who use more

affective attitudes in their classrooms.[107]

William Valmont, after citing experiments which have shown positive correlation between self-involvement and the speed of learning, recommends that teaching of spelling should combat a poor concept of spelling abilities, enhance the self-esteem of the students, foster ego-involvement in their learning process, provide feedback in functional situations, provide free atmosphere for self-judgement and self-correction.[108]

A Study for the Massachusetts Advisory Council in Education (1975) indicates that a task force on urban education attributes the failure of educational systems to teach students to read, to factors among which is "having the structural orientation that facilitates shifting from subject matter to subject matter as dictated by time blocks rather than by interests and substance."[109]

Summary and Conclusion

In this chapter, views concerning the problems of the English language instruction were presented. The presented views showed considerable concern over pitfalls and deficiencies in the English language curriculum in the fifties and the sixties, similar to those Arabic language has suffered and still suffers from. Those deficiencies and pitfalls can be condensed into three categories:

1. Cognitive: Manifested by the traditional cognitive emphasis (mostly memorizing facts and information, and focussing on acquiring correctness in the mechanical skills without the utilization in real, experiential and applicational situations).

2. Affective: Manifested by a lack of relevance to the students' needs, concerns, experiences, and lives, and a lack of self-growth, group process, social development, and universal awareness in curriculum and in the teaching process.

3. Process: The curriculum dealt mostly with fragmented, short-term objectives and language skills as an end not as an ongoing process.

The pitfalls and deficiencies, as the views presented earlier in the chapter imply, resulted in a two-dimensional problem concerning the students, a psychological dimension manifested by the boredom, negative attitude toward learning their language, fear (of the exam as it was emphasized and used as a threat), and low self-confidence. A cognitive dimension is characterized by low competency level and low language skills achievement.

The English language instructional situation described as this is similar, to a great extent, to the Arabic language situation that was presented and discussed in the first chapter. The American educators, like their Arab counterparts, concluded in the late sixties, in light of

those problems and deficiencies, that a more holistic approach to English language was needed. In this approach, the rote learning, emphasis on mechanical correctness, and stultifying aspects of the exam were to be abolished. Cognitive processes rather than cognitive ends were called for. Affective processes were equally stressed; experiential, student-centered, group dynamics methods were seen essential in language learning and ought to be incorporated. Social growth, environmental and universal awareness were to be a part of the language learning process.

The affective and confluent theories have addressed themselves to the pleas for more even-handed, holistic education. The theories combine elements from the progressive educational philosophy, the cognitive process theory, and from the humanistic school of psychology and other schools of psychology to bring about more holism. Proponents of these theories have developed approaches and curriculum models to various subject matters including the subject of English. Some of these approaches, curriculum models, as well as lesson samples were presented and discussed. The extent of improvement and/or change in the English language instruction practices in the United States, resulting in part from the general discontent in the sixties and in part the alternatives offered by the affective and confluent theories, was examined through seven language curriculum guides nationwide. These guides showed a trend of change

toward more affective and holistic education. Some research findings supported the claims of proponents of the theories of affect and confluency in improving the psychological and the cognitive conditions of language learning. In light of the content of this chapter, and the content of the first chapter, an attempt to develop an alternative approach to Arabic language instruction will be presented in the following chapter.

Chapter Three Footnotes

[1]Charles Silberman, Crisis in the Classroom, New York: Random House, 1970, pp. 175-176.

[2]Ibid., p. 177.

[3]Herbert J. Muller, The Use of English, New York: Holt, Rinehart & Winston, 1967, pp. 101-102.

[4]James Moffett, A Student Centered Language Arts Curriculum, K-13, Boston, Massachusetts: Houghton-Mifflin, 1968, p. 281.

[5]John Holt, The Under Achieving School, New York: Pitman Publishing Corporation, 1969, pp. 107-108.

[6]James R. Squire and Roger K. Applebee, High School English Instruction Today, New York: Appleton-Century-Crofts, 1968, pp. 247-257.

[7]Op. cit., Moffett, pp. 179-187.

[8]Ibid., p. 281.

[9]Ibid., pp. 275-276.

[10]Paul S. Anderson, Language Skills in Elementary Education, New York: The Macmillan Company, 1965, pp. 3-6.

[11]Ibid., pp. 62, 75-76, 89-90.

[12]Royal J. Morsey, Improving English Instruction, Boston, Massachusetts: Allyn & Bacon, Inc., 1969, pp. 46-48.

[13]Nancy Hansen-Krening, Competency and Creativity in Language Arts, Reading, Massachusetts: Addison-Wesley Publishing Company, 1979, pp. 104-106, 111.

[14]John Holt, How Children Learn, New York: Pitman, 1967, p. 84.

[15]Ibid., p. 92.

[16]Ibid., p. 91.

[17]Ibid., p. 90.

[18]Richard L. Curwin, Values Clarification to Teaching Secondary English Methods, Unpublished dissertation, University of Massachusetts, 1972, pp. 72-73.

[19]Ibid., p. 67.

[20]Ibid., p. 70.

[21]Neil Postman and Charles Weingarthner, Teaching as a Subversive Activity, New York: Delacorte Press, 1969, p. 103.

[22]Op. cit., Muller, introduction.

[23]Ibid., p. 14.

[24]Ibid., p. 44.

[25]Ibid., p. 72.

[26]Ibid., p. 71.

[27]Ibid., p. 91.

[28]Ibid., pp. 101-102.

[29]Ibid., p. 130.

[30]John Dewey, The Child and the Curriculum and the School and Society, Phoenix Books, The University of Chicago Press, 1956, pp. 55-56.

[31]_____, Logic--The Theory of Inquiry, New York: Holt, Rinehart & Winston, 1938, p. 46.

[32]_____, How We Think, Boston, Massachusetts: D.C. Heath, 1933, p. 242.

[33]Op. cit., Dewey, Logic--The Theory of Inquiry. p. 58.

[34]Op. cit., Dewey, How We Think, p. 245.

[35]Ibid., p. 241.

[36]Ibid., pp. 245-246.

[37]Ibid., p. 240.

[38]John Dewey, Democracy and Education: An Introduction to the Philosophy of Education, New York: The Free Press, 1966, p. 16.

[39]Op. cit., Dewey, Logic--The Theory of Inquiry, pp. 49, 56.

[40]Peter G. Richmond, An Introduction to Piaget, New York: Basic Books, 1971, p. 98.

[41]Ibid., p. 99.

[42]Dorothy Sullivan, Teaching Reading Through Motor Learning, Springfield, Illinois: Charles Thomas Publishers, 1973, pp. 74-83.

[43]Irene J. Athey and D. Rubadeau, (eds.), Educational Implication of Piaget's Theory, Waltham, Massachusetts: Ginn-Blaisdell, 1970, p. 190.

[44]Ibid., p. 220.

[45]Op. cit., Sullivan, Teaching Reading Through Motor Learning, p. 89.

[46]Frank Smith, Psycholinguistics and Reading, New York: Holt, Rinehart & Winston, 1973, p. 32.

[47]Ibid., pp. 54-56.

[48]Op. cit., Sullivan, Teaching Reading Through Motor Learning, pp. 101-119.

[49]Richard Gorman, Discovering Piaget, Columbus, Ohio: Charles E. Merrill, 1972, p. 74.

[50]Beverly Galyean, Language From Within, Long Beach, California: Prism Research and Development, 1976, p. 1.

[51]Ibid., p. 3.

[52]Ibid., p. 4.

[53]Ibid., pp. 5-6.

[54]Ibid., p. 1.

[55]_____, Confluent Education: A Human Approach to Language Teaching, (presentation, The Utah State Foreign Language Teachers Conference), October 1976, p. 2.

[56]Ibid., p. 5.

[57]_____, The Evolution of Confluent Language Program, Long Beach, California: Prism Research and Development, 1979, p. 12.

[58]Op. cit., Galyean, Confluent Education: A Human Approach to Language Teaching, pp. 15-17.

[59]Ibid., p. 18.

[60]George I. Brown, Human Teaching for Human Learning: An Introduction to Confluent Education, New York: The Viking Press, 1971, pp. 61-64.

[61]Sidney B. Simon, et al, Composition for Personal Growth, Amherst, Massachusetts:

[62]Ibid., pp. 33-37.

[63]Ibid., pp. 3-4.

[64]Merrill Harmin, et al, Clarifying Values Through Subject Matter, Minneapolis, Minnesota: Winston Press, 1973, pp. 44-46.

[65]Terry Borton and Norman Newberg, Education for Student Concerns, Philadelphia, Pennsylvania: The School District of Philadelphia, 1972, pp. 6-10.

[66]Ibid., p. 15.

[67]Ibid., p. 37.

[68]Ibid., p. 46.

[69]Ibid., p. 118.

[70]Ibid., p. 37.

[71]Ibid., p. 18.

[72]Ibid., p. 37.

[73]Ibid., p. 119.

[74]Gerald Weinstein and Mario Fantini, Toward Humanistic Education: A Curriculum of Affect, New York: Praeger, 1970, pp. 53, 58.

[75]Ibid., pp. 51-52.

[76]Ibid., pp. 58-59.

[77]John M. Steinberg, Emotional Growth in the Classroom: Implementing Education Through the Process of Confluency, Stockholm, Sweden: Almquist & Wiksell International, 1976, p. 159.

[78]Ibid., pp. 145, 154.

[79]Ibid., p. 154.

[80]The Language Arts Curriculum Guide Performance Expectations, K-12, Northern Regional High School District, Closter, New Jersey, 1976, p. xi.

[81]Teachers' Guide for Language Arts, Grade 4-8, Saint Louis Public Schools, Missouri, 1975, pp. 84, 87.

[82]Ibid., p. 28.

[83]Ibid., p. 1.

[84]English Language Framework for California Public Schools, K-12, California State Department of Education, Sacramento, 1976, p. 11.

[85]Ibid., p. 15.

[86]Ibid., p. 19.

[87]Ibid., p. 20.

[88]Ibid., p. 56.

[89]Ibid., p. 54.

[90]Ibid., p. 34.

[91]Ibid., pp. 20, 30.

[92]Ibid., pp. 60-61.

[93]Massachusetts, Department of Education, Reading Curriculum Guide--Grade K-12, 1975, p. introduction.

[94]Ibid., pp. 99-100.

[95]Howard Kirschembaum, et al, In Defense of Values Clarification: A Position Paper, New York: National Humanistic Educational Center, 1975, p. 6.

[96]Encyclopedia of Education, Vol. 1, New York: The Macmillan Company and the Free Press, 1981, p. 119.

[97]Ibid., p. 521.

[98]William W. Purkey, Self Concept and School Achievement, Englewood Cliffs, New Jersey: Prentice-Hall, 1970, p. 17.

[99]Ibid.

[100]Ibid., p. 18.

[101]Beverly Galyean, The Effect of a Guided Imagery Activity on Various Behaviors of One Class of Low Achieving Students, (A Project Report), Long Beach, California: n.d., pp. 19-20.

[102]Thomas B. Roberts, (ed.), Four Psychologies Applied to Education, Cambridge, Massachusetts: Schenkman Publishing Company, 1975, pp. 389-399.

[103]Op. cit., Galyean, The Evolution of Confluent Language Program, pp. 10-11.

[104]Ibid., pp. 11-12.

[105]Ibid., p. 12.

[106]Ethna Reid, Schools Reading Programs: Criteria for Excellence, 28th Language Communications Conference, University of Pittsburgh, November 7, 1975, pp. 9-10.

[107]Op. cit., Roberts, p. 392.

[108]William J. Valmont, Active Involvement in Learning to Spell, Education, Vol. 93, No. 2, pp. 190-191.

[109]Allen B. Ellis, A Summary of Finding Recommendations for Improving Elementary Reading in Massachusetts City Schools, Boston: Educational Research Corporation, February 1975, p. 5.

C H A P T E R I V

HOLISTIC APPROACH TO ARABIC LANGUAGE INSTRUCTION: A CURRICULUM MODEL

Introduction

The first chapter discussed the necessity for change in the way Arabic is taught to its native pupils, and the need for a new focus on the aims and objectives of Arabic language instruction, and the language curriculum. The views of many Arab educators, such as those presented earlier in the study, and their insights concerning the problems and their causes, and the clues to some solutions, suggest that Arabic language instructional philosophy and methodology are incomplete, and therefore, insufficient to yield significant results both in the attainment of language skills and in the attendant growth in the cognitive, affective, social, universal, and experiential aspects of language learning. Arabic language instruction, as these views also imply, needs to be student-centered and process oriented; that is not an end in itself, but a means to continuous growth. A Holistic Approach would include these elements missing in the present Arabic curricula, and could render Arabic instruction more process oriented. Holistic education in general and in language education in particular seems to be what modern

educational philosophies have stressed and called for, as we have seen in the second chapter. Thus many educators in the United States have become more conscious of the issue of holism in education. A thrust toward holistic approaches in the philosophy and practice of the English language instruction in the United States has started to take place since the turn of the last decade. This is manifested by the views of educators and by sample of language curriculums presented in the third chapter. The call for holism in education in general and in language education in particular, is not totally new in the Arab world. In fact there seems to be general agreement among the Arab educators in the role of language instruction in contributing to a well-rounded holistic individual. When one presents the issue of the deficiency of Arabic instruction and the need for more lively and fulfilling total philosophy and practice in language education, no disagreement is voiced. Furthermore, some holistic and process elements are included in some present Arabic language curricula. The Bill of Education in Article 16 in the Constitution of Jordan, and the general philosophy of language instruction put forth by the Ministry of Education stress elements such as physical, mental, social, emotional, and spiritual

growth of the learner, the pupil's needs and interests, sense of responsibility, enhancement of social and humanistic feelings, cooperation and affection.[1]

The problem is, these ideas and elements, as vague and general as they are, remain mere slogans, with no effort to articulate or translate them into the specific objectives, the content, the instructional methods, and the evaluation in the language curriculum and the classroom practice.

Changes that take place from time to time in the area of Arabic instruction focus on the "what" aspect (the content) rather than the "how" (the process). Unless and until a clear, sound, and consistent strategy for language instruction, that is based on a clear and sound philosophy, is formulated, changes will only result in meager improvement, if any.

Presenting a holistic model for Arabic Language Curriculum may be of significance for two reasons:

The holistic model will demystify five basic components in language instruction which are usually referred to in a vague and general way, the cognitive component, the affective component, the social component, the universal component, and the experiential component. The model will define, describe, and break down these components into more specific elements and sub components.

The model will incorporate these components in the specific language arts objectives. These objectives will be employed to guide the selection and organization of appropriate and relevant content, instructional methods, procedures, and evaluation strategies.

This model is intended to contribute to a coherent strategy that can be used as an alternative in Arabic language instruction.

The Five Components of the Holistic Curriculum Model

1. The Cognitive Component. The cognitive component is composed of those intellectual skills and activities that the language curriculum includes and the language learning can render, and from which the students can benefit and can incorporate not just in their language classroom but in their life long process.

These skills and activities would include the following:

- comprehending and understanding the meaning of a word, a concept, a sentence, a paragraph, or a passage;
- recalling general and specific facts;
- sequencing and knowledge of sequence;
- logical order, classifying and categorizing;
- reversing and conserving;
- analyzing and interpreting;

- comparing and contrasting;
- drawing conclusions;
- summarizing and synthesizing;
- evaluating materials according to their intellectual merit and logical validity;
- making judgments (agreeing or disagreeing) in regard to intellectual and logical content;
- choosing from alternatives and logically and cognitively defending the choice or choices;
- inquiring (investigative) and researching skills.

Also included in the cognitive domain of language learning are the conventional language skills and knowledge of the mechanics of writing and reading (grammatical rules, capitalization and punctuation), knowledge of the metaphor and the simile and other literary or figurative language and how to use them, and knowledge of the history of literature, literary people, schools, forms, and styles of literature.

Two important factors have to be taken into consideration in understanding and incorporating the cognitive components into the language curriculum. First, that these components, skills and activities should be geared and tailored to the cognitive levels and the learning styles of the learners. Each skill can be broken down according to levels of difficulty. For example, understanding should start from understanding simple and concrete words and gradually proceed to more abstract

ones, from word to concept to theme; from the simple sentence gradually to the novel. Evaluating can start with concrete objects (shapes, colors, etcetera), to ideas, themes, values, judgments. The knowledge of the learners' learning styles on the part of the curriculum planners and the teachers can enhance the quality and the speed of the students' acquisition of the cognitive skills. Fantini and Weinstein report in their book Toward Humanistic Education about a teacher who led her fifth grade students to understand the concept of "protest and revolution" at a fairly high cognitive level with the aid of appropriate teaching procedures.[2]

The second factor is that the cognitive skills should be taught and learned as processes, not just for specific tasks, and at certain times. The objective of learning these skills is that the students internalize them and incorporate them into their cognitive systems, and use them in problem solving as a fund available to them when needed in or out of school throughout their lives.

2. The Affective Component. The affective component in language learning includes the development of the students' interest, desire to learn, sense of security, self-confidence, and positive self concept. Included also are the skills of learning about themselves and dealing with the problem of understanding and expressing

their own feelings, emotions, needs, and prejudices and also valuing and clarifying their values, preferences, and conflicts. The development of the students' sense of responsibility over their own learning, and their decision making skills are a part of the affective domain as well as their sense of enjoyment, appreciation, and discriminating taste. Imagination, fantasy, and introspection are also affective components.

Here again, as in the cognitive component, two factors have to safeguard the understanding and incorporating of the affective component in the language curriculum, lest they become random, loose and inapplicable, and lest they become ends in themselves. This component has to be tailored to the learners' cognitive and emotional levels, and their learning styles. Most of these skills can be developed to some degree at an early elementary level, if they are properly broken down into levels of application, and adequately introduced to the students. An appreciation of and a sense of joy toward some language work (poem, short story, book, etcetera), can be generated at an early grade if the content is suitable to the cognitive levels of the children and is commensurate with their experiences, interests and needs . . . and if it is presented to them in a way that captures their attention. The students' sense of responsibility,

clarification of values, and preferences, and decision-making skills can all to some extent be developed through suitable tasks and threat-free atmosphere.

The affective learning component is to be learned as process rather than as an end. Students should find joy and satisfaction and personal meaning through their affective development, and should be helped to internalize their affective skills, and use them as a way of life guided by self-control and a sense of responsibility.

The affective learning is in constant interface with the cognitive learning. The cognitive process can be used to enhance affective growth process, and vice versa. Understanding a reading passage, or a short story content and theme can enhance students self-confidence and self-concept. Commitment to writing or reading assignments can enhance writing and reading skills as well as skills of understanding, organizing, sequencing, etcetera. Furthermore, affective learning involves full student participation and student commitment to learning. The responsibility of the student, therefore, to fulfill his/her obligation to learning is intrinsically motivated. Learning, thus, takes on more personal meaning to the student.

3. The Social Component. Because language by nature and definition is a social medium of communication, language learning has to contribute to the social growth of the learners. The language curriculum and the language class have to offer students opportunities to relate to each other in an open, sharing and cooperative attitude. Students should be helped and given opportunities to use their language skills in developing and improving their interpersonal and social communication. In the process of language learning, students should find opportunities to develop and improve their sense of caring, their attitudes toward and respect for others, to tolerate and appreciate others' points of view, and to overcome their social prejudices and cultural narrowmindedness. Language learning can and should enhance the students' sense of social responsibility as members of a group, a community and a society. Social responsibility includes the individual's sense of his role in affecting his environment and society, and in the preserving and cherishing of his heritage, and the well-being of his people. Language learning should expand beyond the classroom and the school environment to the community and the nation at large. Students should be encouraged to interact with issues of the community and their nation, to show concern with common issues, to report their feelings and reactions

to what is going on around them and around the nation. The language curriculum content as well as the teaching and learning procedures must stimulate the students social growth, national awareness, and their social perception and participation. Group processes and group dynamics (group discussion, team projects, students task force etcetera) are essential inside the language classroom and outside language activities. Exploring the physical environment through naming objects, such as trees, building, plants, parks, etcetera, can be used in learning new vocabulary. Going into the community and collecting data, reporting about a social issue, interviewing community people, and so on are ways to enhance social growth along with acquiring and improving language skills.

Social growth cannot and should not be separated from the affective and the cognitive skills. In feeling socially responsible the students enhance their self-esteem. In dealing with the value system of their community the students reflect on their own values and balance them against those of the community. In reporting about an issue in their community the students in addition to improving their social awareness and responsibility are simultaneously involving their language skills of

writing, and reading, sequencing and their skills of organizing their thoughts, comparing, and making conclusions, etcetera.

Social learning skills, like the affective and the cognitive skills, are sequential and gradual in their levels of introduction to the learners. They are also process-contributing to an ongoing, life-long growth.

4. The Universal Component. The universal growth component in language learning is an extension and expansion of the social growth component. It implies expanding one's awareness and commitment to the immediate social surrounding to that of the entire planet Earth. It is understanding oneself as a member of the world community. Opportunities and materials should be provided in the language curriculum to help students be aware of and show concern for the major issues and problems that touch the heart and the mind of every human being--hunger, struggle for freedom and justice, aggression, war and peace, culture similarities and differences, etcetera. Here also is included how one transcends one's personal love for and loyalty to the homeland to a love for and loyalty to fellow humans everywhere. Language curriculum here is required to offer contents that deal with universal issues, expose the students to different languages, and to the

reading and writing of various languages and cultures--with the purpose that students will develop positive attitudes toward other languages, peoples, and cultures. The students are also encouraged to identify with some of what they come across in literary, cultural, social, political and religious aspects. Included in this component of language learning is the development of the students' desire to read and write about universal issues and subjects. They are encouraged to relate their universal knowledge to their own understanding of themselves, their society and their nation, meanwhile knowing that they are doing that in a language learning situation not in a sociology, anthropology, or geography class. The universal aspect of language learning, learned in this way, is related to and interwoven with the other language learning components, and enhances the holistic learning experience. The universal components are also taught and learned gradually and as a process.

5. The Experiential Component. The experiential or practical component of the holistic language learning process is composed of methods which are used in all the above components. They are also contents and skills that the students should master as they progress in their learning. In experiential language learning, the students experiment on language data so as to discern

and organize new knowledge, and to practice and apply the already learned facts, skills and rules in personal or social situations. Learning that is active and dynamic is experiential. Group dynamics is an experiential method, a content, and a skill. Individual participation in all levels of learning is experiential in its nature. Discovery, inquiry, research, presentation, dramatic and improvisational activities, creative writing, discussing, conversing, interviewing, reporting, recording, environmental exploration, manipulating objects and words, or language work, using the acquired language skills of reading and writing habitually, etcetera, are all experiential and learning by doing components. They are all skills that have to be acquired and enhanced in the language learning process. They transform the language symbols to a life full of meaning and motion. As it is obvious in the above examples experiential learning can be cognitive or affective or both. It can involve the self, the environment, the society or the world. This is why experiential learning is present in all the other learning components as a means that gives them life and meaning, and as skills that should be learned and grasped for effective holistic language learning. As was said about the other components, the experiential/practical application components acquire their difficulty from the task they are assigned to accomplish.

Therefore they are to be introduced and learned according to the cognitive and emotional levels of the students, and according to their learning styles. Experimenting, experiencing, applying are essential processes that individuals need throughout their lives. They must then be learned as process and not as ends.

The above definition and the description of each of the five components of the proposed language learning model, clearly do not constitute clear cut boundaries between and among these components. A clear cut definition is not an easy task and is a problem that has been encountered and voiced by all those who have attempted it.[3] Perhaps the difficulty of exclusive definitions for these components is due to the inclusive nature of each one of them, and the fact that these components cannot and should not be separated from one another except only for the purpose of stressing their existence. The inherent overlapping characteristic of these components is another proof that learning is a total operation, not a fragmented or a piecemeal encounter. Therefore the separation of the five components of learning in definition and in the language instructional objectives is necessary as a reminder that they are equally important, and that they are to be included and stressed simultaneously in the language curriculum and the classroom practice. The breaking down

of these components into general and specific language instructional objectives will secure transferring them from utopian and wishful cries to actual learning situations. In the language curriculum and in the language classroom, these components should be linked together and taught and learned in a process and unified way. In situations in language instruction there might be some difficulties to include and stress all of the components at the same time. The idea is not one of dogmatic imposition of all of them all the time, but all of them whenever they apply, and some of them all the time.

The other caution in this model is that the ordering arrangement of the five components is not meant to be consecutive or sequential, or an order of importance. Language learning procedure can start with either one of them, depending on the mood, learning style, cognitive level, and interests of the students, the type of subject, lesson and the unit involved. The third point to be made here is that a holistic approach to language instruction does not only include and require the tying of the components of the approach together in the language learning process, but also teaching and learning the language arts and language skills as a unified whole. All or most of the language skills can be taught, learned, or enhanced in any language art. A literature class can enhance and operationalize

skills of writing, reading, conversation, discussion, spelling, grammar. Although this matter has been stressed recently in the Arabic curriculum guidelines in some Arab countries, often this important issue is ignored in actual practice in the language classroom. In learning unified language, students can see more clearly how language forms, styles, and rules can influence each other and work in and render a meaningful whole. In seeing how each language skill fits and is used to form a whole, students see purpose and significance in these skills, and find motive for mastering them. A unified language learning may also help students develop holistic views of themselves, of things, and of the world.

The Holistic Approach in Application

Planning and Organizing the Holistic Language Curriculum Model. The success of planning and organizing of a holistic language curriculum is dependent upon the extent to which the curriculum addresses five basic questions.

What are the general objectives of Arabic language instruction that include all the five components of learning: the cognitive, the affective, the social, the universal, the experiential?

What are the specific and enabling objectives of each language art which practically and operationally address the five components of learning?

What content should be selected that contains, suits, and enhances the five components as reflected in the specific objectives?

What instructional methods and procedures should be selected and implemented to carry out the specific objectives and render the language instruction unified and process?

What evaluation strategy(ies) could be implemented to secure the realization of the objectives and address the five components of language learning?

The General Objectives of the Holistic Language Curriculum

The general objectives should be designed or formulated so as to provide the students with opportunity for growth in all five components of language learning. The following general objectives are proposed.

1. To help students grow in their linguistic and literary ability, and to express themselves orally and in writing effectively.

2. To help students grow in their ability to think logically, and develop, expand, and refine their reasoning, intellectual skills, and cognitive processes.

3. To encourage students to love their language, and to enjoy and pride themselves in learning it.

4. To help students grow through language learning in understanding and dealing with themselves, their psychological issues, personal problems, values, attitudes, feelings, concerns, potentials and limitations.

5. To help students grow in their self-confidence and self-concept.

6. To help students grow in their sense of responsibility and their ability to evaluate themselves.

7. To help students grow in their ability to participate actively and cooperatively in groups, and to communicate with others effectively and positively.

8. To help students grow in their awareness and understanding of their environment and society, and their role and responsibility as active participants in their community and society.

9. To help students grow in their understanding and appreciation of their national heritage, and to defend their national aspiration for betterment in all aspects of life.

10. To help students grow in their understanding of the world, culturally, scientifically, economically and politically, and to appreciate and identify with issues and problems that are affecting fellow humans everywhere.

11. To help students grow in their ability to learn actively, experientially, and to apply what they learn in real or imagined situations.

12. To help students understand the learning of their language as a process and to continue this process throughout their lives.

The Specific Language Arts Objectives

As a word of caution it should be noted that there are six factors that the reader should be aware of when reading through the specific language arts objectives as they have been stated and presented in the following pages.

First, the objectives listed are not intended to become dogmatic. They are tentative, not overly specific, and can be adjusted by the curriculum planners and the teachers to suit any given language instruction situation.

Second, the specific language arts objectives are not meant to fragment the unity of the language instruction. This obviously would defeat the purpose of the study. They are stated to: a) clarify and articulate the components of the above five domains of language instruction, b) to aid the curriculum planners and the teachers in selecting and providing appropriate contents, learning methods and procedures, evaluational strategies and techniques that address and include elements from all the five domains.

Third, many objectives overlap, some of them are stated in more than one language art. This is inevitable since these components are interwoven, and since the

language arts contents and skills interchange and overlap. The difference between and among the overlapping objectives is the focus, i.e., cognitive objectives have a cognitive focus, even though they might imply or include experiential or social connotations. Affective objectives may include social or experiential, or cognitive aspects, but the focus in these objectives is affective. Experiential objectives may include components from all the other domains since experiential learning is an indispensable method for all types of learning. But the purpose that separate experiential objectives have been included here is to emphasize that experiential learning is also content and skills, a fact that is forgotten in the conventional language curriculum.

Fourth, there are no separate objectives for "selected literature for memorization" as present Arabic curricula include. The author believes that such a separation is not necessary, and contributes to the fragmentation of language instruction. Memorizing pieces of literature is and should be the outcome of a holistic literature learning. Students are more apt and choose to memorize pieces that they understand, appreciate, identify with, and incorporate them in their growth process.

Fifth, the intended skills, the learning behaviors, and the attitudes of each language art are included in the

specific objectives. These are provided for all five components of learning. There are cognitive skills, affective skills, social and communicational skills, universal skills, and experiential skills. In putting these skills into instructional operation they must be broken down into levels corresponding with the mental and emotional levels of the learners. For example, when the student is required to work on "sequencing" (cognitive skill), students in the elementary grades who are in their concrete operational stage are expected to develop concrete sequencing skills. That is, the children may be asked to show sequence of the words in a sentence, and how it feels if the sequence is reversed. They may be asked to tell what they do before they come to school every day in sequence. Children in higher levels of the same stage (concrete) may be asked to list in sequence events in a short story they have read, or write a short story that has three events in sequence. Pupils in the formal stage of cognitive development may be asked to relate the sequence of events in a novel to the success of the writer in preparing the reader for the final episode. Thus the skill takes on a more abstract feature, and a deeper level of application.

The word "gradually" sometimes is added to the wording of some objectives to stress the fact that the skill

implied has and should have different levels of attainment. The selection and organization of the contents and the instructional methods are crucial in carrying out the task of developing levels of the skills and attitudes pertinent to the pupils cognitive levels and learning styles. The role of the teacher, who has more direct contact with in-class realities than curriculum planners, is important in adjusting the instructional process to this effect because of his/her first hand knowledge of his/her students cognitive and emotional levels and needs.

Sixth, a full scale stating and detailing of the general objectives of the language instruction, and the objectives of each language art is based on: 1) the author's concurrence with the belief that the curriculum objectives "are the most critical criteria for guiding all other activities of the curriculum maker,"[4] and 2) the fact that full articulation of the holistic language instructional objectives is needed here since this is the first attempt, as far as the author knows, to deal with holistic Arabic language curriculum in a coherent and systematic way. Interested educators may find the detailed objectives useful in understanding the model, and in using whatever elements they find fit in their area of language instruction.

Reading: Silent and Oral

Cognitive Objectives.

1. To help students to understand the purpose, the significance and the use of silent and oral reading in their life, and the difference between them.

2. To help students develop and improve their skills of concentration and attentiveness as they read silently.

3. To help students gradually develop, build, and improve, and master the cognitive skills of comprehending and understanding the meaning of what they read, understanding the theme, inferring, abstracting, analyzing, comparing, recognizing the sequence and the logical order of the material, evaluating and summarizing, etcetera.

4. To help students know the type, style, and mode of the given reading material.

5. To help students master the art of oral and silent reading, through the improvement of reading speed, vocabulary fund, spelling and the skills of decoding and manipulating word forms, and building sentences, paragraphs, passages, etcetera.

6. To help the students develop and improve their knowledge of inflection and their capitalization and punctuation skills.

Affective Objectives.

1. To help students become interested in reading, to want to read, and to enjoy reading for any purpose.

2. To help students learn to express their feelings toward what they read, whether in favor or against.

3. To help students learn to relate what they read to what they feel within themselves, to their personal experiences, their personal goals and aspirations.

4. To help students to improve, through reading, their self-reflection, maintain or modify their values, attitudes, priorities, etcetera.

5. To help students improve their ability to think imaginatively.

6. To help students understand and appreciate the writers' responsibility over the materials they offer readers.

7. To help students develop and improve their self-confidence, and self-concept through reading aloud in front of the class.

8. To help students interact effectively with the emotional mood of the reading materials as they read loud or silently.

Social Objectives.

1. To help students improve their interpersonal communication skills by participating in groups and discussing the outcomes of their reading.

2. To help students enhance their environmental and social awareness by relating what they read to objects, scenes, issues, customs, people in their environment and their community.

3. To help students discover how people use language to influence the thoughts, attitudes, and behaviors of others.

4. To help students develop and improve their skill of varying their reading styles and tones and mode in accordance with the mood and receptiveness of the audience.

5. To help students identify words and sentences which they can use to evoke a desired response from others.

6. To help students learn to tolerate and appreciate and benefit from the different reading styles and modes of others.

Universal Objectives.

1. To help students identify universal elements of values, cultures, issues of common human concern from the reading material.

2. To help students relate what they read to their universal knowledge.

3. To help students use their reading skills to read about universal aspects and world affairs.

4. To help students learn to include universal information in their reading presentations to the class.

Experiential and Practical Objectives.

1. To help students learn to alter their methods of reading in relation to the type of materials and purposes, vary their accent, stress, tones, and speed, use reading aids to further their understanding, etcetera.

2. To help students apply their reading skills to practical situations they encounter in their daily life: labels and items at home or in the streets, road signs, printed media, etcetera, and to adopt these skills as habits.

3. To help students relate what they read to their own experiences whether personal, social, or universal through group participation.

4. To help students to discuss the content of their reading and their reaction to it in groups, or in writing or in presentations.

5. To help students to act or dramatize the content.

6. To help students to be able to apply their reading art skills in the acquisition and improvement of other language arts skills such as writing, spelling, grammar, and literature.

Listening

Cognitive Objectives.

1. To help students develop and improve the ability to concentrate and focus their attention.

2. To help students improve and enhance their cognitive abilities and skills of comprehending, understanding, getting major ideas, distinguishing between facts and opinions, summarizing, analyzing, sequencing, inferring, evaluating, etcetera.

3. To help students improve and enlarge their vocabulary, spelling, and pronunciation.

4. To help students learn to identify and describe situations in which they have difficulty listening well.

Affective Objectives.

1. To help students feel the joy of listening and develop a discriminating taste for the forms of language they listen to.

2. To help students develop and improve their sense of discipline through concentration and attentiveness.

3. To help students relate aspects from the materials they listen to to their own experiences, self-knowledge, feelings, values, etcetera.

4. To help students improve their self-confidence as they listen effectively to others.

5. To help students learn to give examples of words that make them happy, proud, ashamed, angry, etcetera.

Social Objectives.

1. To help students learn to respect and appreciate other's ideas and opinions.

2. To help students improve the effectiveness of their interpersonal and social communication by listening attentively and respectfully to their peers and others.

3. To help students improve their social understanding by listening to what people in their community and society say and what opinions they express.

4. To help students improve their relationship with and knowledge of their environment by listening to sounds from their surroundings and trying to locate the sources, and recognize the forms and the content of these sounds.

5. To help students learn to respect and appreciate idiosyncratic and dialectical speech differences.

6. To help students learn to recognize speech patterns and ways of speaking that influence the audience, and how they work that way.

7. To help students learn to identify with speech patterns, and/or assimilate them into their language patterns.

8. To help students learn to give and accept constructive, non-judgmental feedback.

Universal Objectives.

1. To help students learn to listen to and appreciate various oral presentations from other languages, to see differences and similarities in patterns and characteristics of the spoken word.

2. To help students learn to listen with curiosity to oral presentations about universal issues in nature, culture, science, politics, economics, religion, etcetera.

3. To help students become aware of the importance of listening in human communication, and in shaping the destiny of the world.

4. To help students become aware of the significance of listening in transmitting information and knowledge throughout the history of the world.

5. To help students become aware of the existence of sounds other than verbal languages, such as music and nature--and to be able to appreciate and enjoy listening to them.

Experiential and Practical Objectives.

1. To help students learn to relate listening skills to and incorporate them into other language arts and skills such as literature, composition, spelling and vocabulary.

2. To help students practice the listening skills implied in the above objectives in their daily routine, not just as required in the class.

3. To help students learn to apply their listening skills through practical means such as interviewing people, recording, listening to radio or T.V. programs, etcetera.

4. To help students participate effectively in group work, discussions and dramatizations of the content of the material being listened to.

Spelling and Dictation

Cognitive Objectives.

1. To help students understand the significance and the purpose of effective spelling and dictation in expressing themselves and in their social communication.

2. To help students learn the rules of good spelling, punctuation, and capitalization.

3. To help students learn to identify their spelling problems, and how to work on them.

4. To help students improve their skills of concentration, remembering, attentiveness and precision.

Affective Objectives.

1. To help students improve their self-discipline and self-control through focusing and concentrating.

2. To help students improve their skills of self-evaluation and self-correction that lead to improved self-image and self-understanding.

3. To help students improve their decision-making skills by choosing words, sentences, written material to use in their spelling and dictation practice.

4. To help students develop and improve self-motivation toward correctness and effectiveness in spelling and dictation.

5. To help students learn to enjoy spelling and dictation without the fear of failure or penalty for mistakes.

Social Objectives.

1. To help students improve their interpersonal and social communication through group work of discussing and sharing ideas concerning what they like for spelling and dictation, and the meaning and content of the materials they use.

2. To help students improve their skills of constructive feedback through their evaluation of each others' work.

3. To help students develop and improve their

attitudes of respect, trust, appreciation, and social responsibility through such sharing activities.

4. To help students improve their knowledge of, and interaction with their environment, community, and society, by choosing some spelling and dictation materials from or having relevance to their environment and social surrounding.

Universal Objectives.

1. To help students improve their universal awareness and knowledge by choosing some spelling and dictation materials that have universal contents.

2. To help students become exposed to patterns of spelling in other languages.

Experiential Objectives.

1. To help students relate their spelling and dictation skills to other language arts skills for the purpose of enhancing these skills.

2. To help students apply spelling and dictation skills to their daily life experiences, environmental and social encounter.

3. To help students learn to improve their spelling and dictation skills through manipulation, trial and error, and discovery techniques.

4. To help students learn to improve their spelling

and dictation skills through group dynamics of discussion, sharing, team work, etc.

5. To help students grow in their mastery of spelling, and to use their spelling skills as process throughout their life, by showing tendency toward practicing spelling beyond the required class assignments.

Composition and Writing

Cognitive Objectives.

1. To help students understand the importance of mastering composition and writing skills in their own life and in their role in social communication.

2. To help students improve their cognitive skills in expressing themselves, such as organizing their thoughts, sequencing, synthesizing, logically weighing their thoughts and ideas, reaching conclusions, summarizing, evaluating, etcetera.

3. To help students improve their skills of spelling, punctuation and proofreading.

4. To help students learn to identify different oral and written types and styles of expression.

5. To help students develop and improve the skill of varying their own types and styles of oral and written expression, in accordance with the subject and the audience involved.

6. To help students learn the mechanics and factors that constitute good and effective composition and writing.

7. To help students recognize and identify differences between metaphor and simile and other figurative language and literal language.

Affective Objectives.

1. To help students build interest and joy in composition and writing.

2. To help students improve their skill of decision making by making choices regarding the topics, and the style of oral or written presentation.

3. To help students improve their knowledge of themselves by feeling and expressing their feelings, attitudes, concerns, values, aspiration and goals, personal issues and conflicts.

4. To help students improve their skills of self-evaluation and self-correction.

5. To help students improve their self-confidence and self-concept.

Social Objectives.

1. To help students learn to respect, appreciate, and accept the ideas, thoughts, feelings of others, as well as their speech and writing patterns.

2. To help students improve their interpersonal and

social communication skills through sharing their feelings, thoughts, values, and discussing the content, forms, pattern and styles of their speech and writing.

3. To help students improve and develop their knowledge and appreciation of their environment and society by writing about them.

4. To help students become aware of the impact of the written and spoken word on the audience, and to be able to adjust the content, form, and styles of their speech and writing to fit with moods, feelings, and the psychology of the audience.

5. To help students learn to identify various types, forms of speech and writing in their community or society, such as political, religious, commercial, media language.

Universal Objectives.

1. To help students become aware of and understand the significance, value and the responsibility of spoken and written word in the life and destiny of fellow human beings.

2. To help students learn to deal in their composition with issues and problems that are common and of major concern among all peoples of the world.

3. To help students learn to reflect in their composition on various cultural issues and to discern similarities and differences with positive and appreciative attitude.

4. To help students become aware of patterns and styles of speech and writing of other languages.

Experiential and Practical Objectives.

1. To help students learn to write in practical matters such as job or college applications, letters to friends and relatives, resumes, etcetera.

2. To help students learn to write about their own observation, something they have done, read, heard, or seen (such as: an interview), etcetera.

3. To help students participate responsibly and cooperatively with other members of the class in discussing their own writings.

4. To help students relate the composition content and mechanics to other language arts skills by:

a) using critical commentary (on literary characters, fictional work, theme, idea) and summarizing literary material as the content material of their own speech and writing.

b) being able to imitate some literary styles and use them in their speech and writing.

c) using writing and speech materials as a means to improve their vocabulary, spelling skills, punctuations, capitalization, pronounciation, enunciation, etcetera.

d) being able to use the dictionary, and improve their proof-reading skills.

e) being able to improve their handwriting legibility, speed and clarity.

5. To help students develop their own writing styles,

and write creatively, (short biographies, poems, short stories, speeches, etcetera).

Literature

Cognitive Objectives.

1. To help students learn how to memorize pieces of literature.

2. To help students understand the meaning, themes, ideas, and values of the literary work they deal with.

3. To help students develop/improve cognitive skills through the study of literature, such as reasoning, sequencing, critically analyzing, infering, organizing ideas, comparing ideas and themes, evaluating, etcetera.

4. To help students become aware and obtain knowledge about the authors and the historical, cultural, social background of the literary materials they deal with.

5. To help students become aware of different and various forms, schools and styles of literature: prose-poetry, classical-modern, structured-free verse, romantic-realistic, etcetera.

6. To help students compare critically pieces of literature and identify characteristics, similarities, and differences.

7. To help students learn to know and understand the factors that constitute good and effective literature.

Affective Objectives.

1. To help students learn to enjoy lterature and to want to read, listen to and write literature.

2. To help students develop a taste and appreciation for literature.

3. To help students identify their own values and attitudes toward themselves and toward life through the study of literature.

4. To help students identify with the philosophical, psychological and social struggle that is reflected in literature and develop through it ways to cope with their own conflicts.

5. To help students develop and improve and refine their sensitivity and aesthetic attitudes.

Social Objectives.

1. To help students improve their knowledge of their peers, fellow students and others.

2. To help students improve their social and communication skills through sharing their feelings, values, ideas, as they discuss and deal with the literature being studied.

3. To help students improve their awareness and knowledge of the complexities and issues of their community and society through the study of literature.

4. To help students become aware of and appreciate the influence of the physical environment upon literary quality and skills.

5. To help students develop sensitivity and tenderness toward one another, toward teachers, family and other people.

6. To help students know, identify forms, types, and schools of literature that deal with social issues.

Universal Objectives.

1. To help students improve their understanding of the struggles, conflicts and problems of fellow humans everywhere.

2. To help students develop more sensitive attitudes toward fellow humans, and to overcome their egocentricity, selfishness and prejudice toward other peoples of the world.

3. To help students improve their knowledge and appreciation of other literary works in various languages from various parts of the world.

4. To help students learn to understand the impact and the responsibility of literature in depicting and reflecting human issues, and to address them.

5. To help students identify and identify with pieces of literature that address universal themes.

Experiential and Practical Objectives.

1. To help students relate the study of literature to other language arts skills by

a) being able to choose speech and writing topics from literary works they study (i.e., literary character, theme, idea, event, etcetera).

b) being able to imitate some literary styles they learn and use them in their own language forms.

c) being able to find how some grammatical rules and structures apply and are applied in the literary works.

d) being able to improve their reading effectiveness (i.e., correctness, accuracy, rhythmic skills, etcetera), through literature they encounter.

e) being able to enlarge their vocabulary and improve their spelling skills through identifying some troublesome words.

2. To help students develop their own literary styles, and write their own pieces of literature (creative works, i.e., poem, play, story, etcetera).

3. To help students participate in improvisational, dramatic activities with members of the class, in relation to studied literature or literature of their own creation.

4. To help students learn to use literature habitually and to grow with it aesthetically, psychologically, socially, universally throughout their life.

Grammar

Cognitive Objectives.

1. To help students understand the significance of

learning the grammatical rules as they improve their reading, writing, comprehensive and communication skills.

2. To help students understand how language is formed and structured.

3. To help students develop and improve their mastery of the mechanical skills of language.

4. To help students improve their sense of logical order and objectivity.

5. To help students improve their skills of analysis, deduction, clarification, and articulation.

Affective Objectives.

1. To help students learn to express themselves (feelings, concerns, values, attitudes) through learning grammar.

2. To help students to enjoy learning grammar and show interest in it as it helps them articulate their feelings, and further explore themselves.

3. To help students improve their sense of security, self-concept and responsibility, as they participate in their grammar learning process.

Social Objectives.

1. To help students improve their interpersonal and social communication skills through group effort in learning grammar.

2. To help students, through mastering grammatical rules, to improve their understanding of others, and be more articulate in addressing themselves to the others.

3. To help students improve their knowledge and interaction with their environment and community by expressing their understanding and mastery of grammar through examples from their social experiences, and physical surroundings.

Universal Objectives.

1. To help students improve their universal knowledge by being exposed to the formsand rules of grammar in other languages.

2. To help students learn to give examples that have universal themes and aspects.

Experiential and Practical Objectives.

1. To help students learn to extract and derive grammatical rules through manipulation of and experimentation on language materials.

2. To help students participate in the grammar learning process, in group activities: team work, brainstorming, etcetera, that facilitate the learning of grammar.

3. To help students apply what they master in grammar skills, on their language experiences, writing, reading, listening, etcetera.

4. To help students learn to incorporate their acquired grammatical skills in practical matters, such as personal diaries, letters, filling out applications, resumes, petitions, creative language works, etcetera.

5. To help students continue to grow in grammar and use it as a life long practical skill that is needed always.

Handwriting

Cognitive Objectives.

1. To help students understand the effect of legibility of handwriting of presenting information and in getting their points and ideas understood by others.

2. To help students improve, through handwriting, cognitive skills such as concentration, organization, classification, categorization, etcetera.

3. To help students understand the connection of clarity and legibility of handwriting with the clarity of one's own thought, and thinking process.

4. To help students understand how handwriting, as a manipulation of words, can improve spelling and grammatical and mechanical skills.

Affective Objectives.

1. To help students develop and improve their sense of self-control by writing clearly and taking the time and

effort to observe the shape of the letters and words, the straightness of the lines, etcetera.

2. To help students enhance their decision making skills by choosing specific patterns of handwriting, and see to it that they are performed effectively.

3. To help students enhance their aesthetic sense by feeling and regarding handwriting as an artistic thing, and a reflection of one's refined taste and sense of beauty.

4. To help students feel the joy and interest for and in handwriting as a pleasurable exercise.

5. To help students express their feelings, needs, interests, worries, values, etcetera, through handwriting.

Social Objectives.

1. To help students use handwriting as a means to enhance their interpersonal, social communication through:

a) writing with others in groups

b) sharing the content of handwriting and feedback

c) respecting, appreciating others' patterns of handwriting

d) influencing others and being influenced by others' patterns of handwriting.

2. To help students improve their social awareness and knowledge by using handwriting to express some social ideas, common expressions, political slogans, names of people, places, trees, stores, etcetera, and by imitating

and depicting some handwritten signs from their community.

Universal Objectives.

1. To help students become aware of the universality of handwriting by looking at and appreciating handwriting patterns of other languages and their artistic features.

2. To help students pinpoint differences and similarities between the handwriting of their language and the patterns of other languages.

3. To help students show and express their universal awareness and knowledge in their handwriting of some famous proverbs, famous movies, historical places, names of world figures, famous folk tales, literary masterpieces, etcetera.

Experiential and Practical Objectives.

1. To help students relate handwriting to other language arts skills, such as spelling, grammar, literature, composition (e.g., writing words artistically that they have difficulty spelling, pronouncing, or remembering) or writing poems artistically that they enjoy and like to memorize, etcetera.

2. To help students participate effectively with peers in groups in the class and share their ideas and patterns in handwriting, give and receive constructive feedback.

3. To help students practice their handwriting skills

in practical matters, such as letters to friends, their names on their books, signs for people in the community, etcetera.

4. To help students use handwriting as a hobby and as an art and amusement if they wish.

5. To help students develop their own patterns of handwriting and use clear and legible handwriting throughout their life.

Selecting and Organizing Appropriate Language Content

The content in a holistic language curriculum is not just the printed units, lessons, and drills which are organized around certain basic mechanical language skills in the various language arts and offered in textbooks. A Holistic Content is what the students use on their own, or on the suggestion of their teacher. It includes the library, audiovisual materials, students' own experiences, knowledge, and input, practical experiences such as group work and activities, exploratory and discovery learning experiences, field trips. Even though experiential activities are considered learning methods and procedures and are treated as such by the conventional language curriculum, in this model they are considered content and skills which help students learn how to learn and how to acquire many cognitive, affective and social skills.

Although most of this content can be pre-planned and incorporated in the curriculum with some knowledge of the students needs, interests, experiences and learning styles, much of it cannot be fully predicted and pre-planned. Therefore the role of the teacher is crucial here (because of his/her familiarity and continuous association with the student) to capture those learning experiences and student input and incorporate them in the instructional process.

Basic questions should be propounded to guide the process of selecting and organizing appropriate language content for the holistic curriculum.

1. Are the cognitive and emotional level of the students and their learning styles considered?

The curriculum planners and the teachers must understand fully the cognitive and emotional development stage of the learners for whom the content is selected. The content for a concrete operational stage pupils (age 7-11 or 12) is different in its structure and organization than the content for the formal stage pupils (over 12). For example, units of reading or literature textbooks for concrete stage students should be written in simple language that includes simple grammatical structures, simple metaphor, simple reversability, reasoning, sequence, deductions, combinatorial elements, symbolism, etcetera, poems used are from the

children experiences, from their environment, consist of few lines, like songs. Moral ideas and universal values are introduced concretely, capitalizing on the children's experiences, and conveying them indirectly through short stories, description of animals' lives, etcetera.

2. What content should be provided to offer students opportunities to develop the intended cognitive, affective, social, universal, and experiential objectives?

Units in textbooks and other learning experiences must be provided for the realization of these objectives. Cognitive objectives and skills may be provided for in any language learning experiences, reading, writing, literature, composition, dictation, discussion, field trips, films, etcetera, in which cognitive skills and processes such as understanding the meaning, getting main ideas, analyzing, explaining, etcetera, take place. Units may be especially organized for the purpose of developing certain cognitive skills; for example, for developing the skill of sequencing, a passage may be structured around a sequence of events or names of places or people, and the students are to identify the sequence and understand the cause and effect relation in them.

Affective issues are naturally abundant in the language content, especially in literature. These issues as well as affective personal issues the teachers identify in

their pupils must be emphasized and capitalized upon in the selection and organization of the contents. A content for composition or discussion assignment, for example, may be the students own feelings, values, anxiety, fears, aspirations, etcetera.

Pervasive and common social issues, environmental issues, and students' own social experiences and knowledge should be provided for in the language learning content. A social environmental issues like water shortage, for example, if organized into a unit of study for reading or discussion can provoke a great deal of social and environmental information and social skills, as can the issues of pollution, parks, security, election, media, etcetera.

The language content should also devote sections for universal issues, peace and war, hunger, cultures, literary pieces from different parts of the world, technological and scientific discoveries.

Experiential content is whatever learning experiences help students do or use what they learn, or use to discover or inquire new knowledge and information. This is important for it makes meaning out of the bulk of information the students receive everyday, and it helps students achieve the various language skills and objectives in a process dynamic learning program. Group work in and out of the classroom, research, inquiry, discovery, interviews, diary,

collage, class newsletter, creative writing, oral presentation, are all too crucial to be ignored by the language curriculum content.

3. How can the content be selected and organized and structured in a way in which the language arts are interrelated?

Some units which are selected and organized for one language art might be used to develop or improve skills from all the other language arts. For example, a unit in literature may include some grammatical structures that can be used to teach students some aspect of grammar, or to apply already learned grammar rules.

A theme or an idea in the literature piece can be used as a topic for composition, a sentence or a line, or a paragraph, can be used to develop handwriting skills. Certain words can be used to explain or practice spelling rules, a paragraph in it may be used for dictation, and so on.

4. How can the content be organized and structured to provide interrelation among the objectives of all or most of the five components of learning (the cognitive, the affective, the social, the universal, the experiential)?

Although this is mostly the task of the teacher and the instructional methods and procedures employed, nevertheless the content can provide for interrelation also. For example,

the issue of national identity which is intended for a reading unit can be related to the struggle of other nations for identity, or the individual struggle for identity, all the while offering students opportunities for intellectual and experiential involvement.

Selecting Language Instructional Methods and Procedures

The instructional methods and procedures are the means by which the content is used to yield the achievement of the intended objectives.

In this holistic model, instructional procedures and methods become also content and skills as they are utilized by the students in carrying out the learning process. A learning procedure such as group discussion, for example, in addition to its assigned function as one method of achieving certain skills, also adds to the students' fund of learning how to learn. Eventually it becomes a skill, discussion skill.

Selecting the instructional methods and procedures must be in tune with the five components of learning, and must enforce the interrelatedness between and among these components on the one hand, and between and among the language arts on the other hand.

Questions which were proposed to guide the selection of the content are also applied to the selection and employment

of the instructional methods and procedures.

1. Are the cognitive and emotional level of the students and their learning styles considered? That is, are the methods selected and introduced to suit the mental stage of the pupils and to capitalize on how they learn at their stage of cognitive and emotional development?

If the learners are in the concrete operational stage, then methods of learning should correspond with this stage in terms of the capacities and capabilities of the students. If one of the objectives of teaching a poem (which deals with the concept of freedom) is to enable the students to relate the values of the poem to their own feelings and values, then a teaching procedure to achieve this objective in a fifth grade class might be that the teacher asks the students to remain totally quiet for sometime not allowing them to utter a word or make a motion. Then students are asked how it feels to be unfree, then asked if they have experienced situations when they were unfree...what caused it...how they reacted, etcetera.

The same concept can be taught to students in a tenth grade (formal stage) in more abstract way at the beginning. It may start with philosophical discussion of the meaning of freedom, the value of freedom, then students might hypothesize about what they would do if they were stripped of their freedom. They might be asked to formulate some

activities (improvisational, dramatic work) to practice the concept and the meaning of freedom.

2. What language instructional methods and procedures should be employed, and how can they be employed to achieve the intended cognitive, affective, social, universal, and experiential objectives?

Experiential methods and procedures are crucial not just for the realization of the experiential objectives, but for the other components' objectives as well. Dynamic learning methods, such as group discussion, team work, diary and journal keeping, brainstorming, discovery, inquiry field trips, creative works, dramatic activities, recording, interviewing, visualizing, imagining, etcetera, are very important methods in all the five components of learning, and with some modification they all can and should be used in all language learning levels in the school.

Other instructional methods, such as lecturing, silent reading, hypothesizing, etcetera, should be used in higher grades more frequently than in lower grades, since they require mental concentration, but simple versions of these kinds of methods can be applied in lower grades.

3. How can these methods capitalize on and include pupils' experiences and input?

The curriculum must provide for the learners' active participation in designing and choosing some of the methods

they deem relevant and important to achieve the intended outcome. This, besides its relevance to the learners' experiences and interests, renders the pupils more committed to learning. It also gives them self-confidence and a sense of control over their learning process. If for example, one of the objectives of the art of "listening" in a given lesson is to develop and/or improve the skill of attentiveness, then students may choose certain materials (tape, a passage from a book, a poem, short story, etcetera) and discuss among themselves how the selected material should be presented in the class, what class atmosphere is suitable, what constitutes a reasonable length of listening time and what procedures should be worked out for discussing the content of the material.

4. How can the methods be structured and proposed to interrelate the language arts?

Provision for instructional methods and procedures which interrelate the various language arts is important, for this helps carry out the language learning as a meaningful whole. The students would feel the significance and understand the purpose of each language skill they learn in relation to other skills and as a process, not as an end in itself. For example in teaching literature the teacher may use certain structures in the selected piece to explain some grammatical rules. While the students are discussing

the content of the piece, they are asked to write a summary of the outcome of the discussion, thus improving their writing skills. They are asked to read the summary aloud, thus they improve their reading skills, and so on.

5. How can the instructional methods and procedures be structured and proposed so as to bring about interrelation among all or most of the five learning components?

For example, for a reading affective objective such as improving the self-confidence of the students, the teacher may propose as an instructional method that students choose reading materials on their own and present them orally in the class (experiential skills). Then students may be asked to participate in groups (experiential and interpersonal/social skills). Each student describes to his/her group how and why he/she has chosen the material (cognitive skills). Students then are asked to look into their selections to see if there are any social, environmental or universal issues or connotations.

6. How can the methods be structured and proposed in ways which the intended skills are learned as processes not as ends?

If instructional methods and procedures provide for interrelation among the language arts (question 4) and among skills of the five learning components (question 5) then process learning accrues. Providing separate condition here is for the purpose of emphasis on process learning.

Evaluation

Evaluation in the holistic language curriculum model is not simple one-sided evaluation that the conventional language curriculums offer, and in which students are tested for their absorption of information, memorization of a poem, a paragraph to write or read, a sentence to identify subject and predicate. If some analytical cognitive skills are included in the conventional evaluation, it is as far as the evaluation can go. Despite the simplicity and the incompleteness of the conventional evaluation strategy, it is dry and scary to the pupils. The pass or fail is the objective of the evaluation, thus students are tense, full of fear and anxiety. If they are lucky enough not to stumble at the time of the examination they would pass, otherwise the experience of the exam could turn out to be a traumatic one. A failure would result not just in the exam but in life altogether. Evaluation in the holistic model is process, not an end. It is multi-dimensional. It is a learning experience not a test for learning experience.

The evaluation strategy consists of five types of evaluation: 1) teacher evaluating students; 2) students evaluating themselves; 3) students evaluating students; 4) students evaluating their teacher; 5) students and teachers evaluating the content and the instructional process.

Each one of these evaluations is in turn multi-dimentional. It includes all the learning components, the cognitive, the affective, the social, the universal, and the experiential.

The Teacher's Evaluation of the Students. In evaluating the students in their language achievements, the teacher must evaluate whether the students have developed the intended cognitive skills which are included in the specific language arts objectives through reading, writing, literature, composition, grammar, etcetera. The teacher also evaluates the extent to which the intended affective objectives have been achieved. Some of the affective objectives, such as improving students' self-confidence and sense of responsibility, may seem to many curriculum planners and teachers, as is mostly the case, hard to measure, therefore hard to evaluate. But observing the students continuously, how each one of them is progressing in the participation in the class activities, his/her involvement in oral presentations in front of the class, and in giving and receiving feedback, listening to the students' own statements about themselves, and how they see themselves from time to time, are effective techniques in in-class evaluation for the improvement of student's self-confidence. Some affective skills, such as expressing one's own feelings, clarifying one's own values, can be

evaluated by asking the students (in grammar or composition tests) to write about, or make presentations on things they like to do, things they like to have, to read, to write about, people they love, hate and to give explanations.

The realization of some social and universal objectives (especially those implying attitudes) can be evaluated also through observation. Students are observed continuously to see if their communication level has improved, if their attitudes toward each other have changed, or if their interest in knowing their surrounding has developed and/or intensified. These observations should be recorded by the teacher. The recorded observations are analyzed and compared to previous ones from time to time to pinpoint changes.

Evaluation for the experiential objectives is experiential. That is, the students are evaluated in terms of how they can use and apply information and skills in purposeful and useful matters. If the objective is "to improve the students' use of their writing skills in practical matters", the students may be asked to write a letter to their school director requesting something for their classroom. This kind of evaluation not only evaluates the students' learning outcomes effectively, but it also furthers the students' skills and knowledge as they respond to the evaluation. The teacher-student evaluation as such is not only built on routine periodical exams, but it is a

process which starts from the first day of class. This process evaluation also helps the teacher evaluate his/her evaluation and adjust his/her techniques as the process goes on.

The Students Evaluation of Themselves. Students should be encouraged to keep track of their progress. Students are to be aware and to record what they are expected to accomplish in content and skills, and to check and record continuously how far they have progressed, the skills they have achieved, skills they have difficulty with, things that remain to be achieved, and so on. This can be done through journal keeping, with the help and the supervision of the teachers. Some tests in spelling, grammar, dictation, etcetera, can also be evaluated by the student him/herself.

The students' evaluation of themselves is important, for it gives the students some inchargeness over their learning process, intrinsic motivation to learn, and self-correcting skills and attitudes. This type of evaluation also may render the instructional process smoother for the teacher, and lessen his/her anxiety over the issue of the students' sense of responsibility.

Students Evaluating Students. Students should be given some opportunities to give one another feedback and to receive feedback from one another. This is important for it helps,

if done in a positive and responsible way, to improve students' trust of each other. This may have strong effect on changing the atmosphere of the classroom from one of rivalry to one of cooperation and care. Secondly, students are open, honest, and receptive to teach other as peers, the fact that renders feedback more real and effective.[5] Student-student evaluation can take place in many forms, and through many aspects of language learning. It could be performed on one to one basis, in small groups, in oral or written form, etcetera. It could deal with cognitive as well as affective, social, universal and experiential aspects.

Students Evaluating the Teacher. The teacher must provide his/her students opportunities to give him/her constructive and responsible feedback about how he/she presents the instructional materials, the methods he/she uses, his/her use of time and teaching aids, his/her provision for students' participation...etcetera. The teacher should be open to students' suggestions and ideas, and should make use of them in improving, changing, or adjusting his/her teaching style and instructional methods. This type of evaluation not only improves the relationship and the communication between the students and their teacher, but also improve the students' active participation in their learning process, and renders learning more relevant to their needs.

Students' evaluation of their teacher as well as the instructional content not only should be provided for in the curriculum, but it should be regarded as a natural thing, since the whole curriculum is designed for the benefit of the student.

Evaluation of the Content and Method. The objectives of the curriculum, the units of study, and the instructional methods, and procedures should be subjected to evaluation both by the students and the teachers. The teacher should give the students opportunity to give their account in regard to the type of units and learning experiences offered in the curriculum, the instructional methodology, in terms of their relevance to their own experiences, needs, and cognitive levels, etcetera. The teacher adds the students comments and feedback to his/her own observations and reports them to the curriculum planners. The teacher should use some of the feedback in adjusting the content and the instructional process in his/her future planning and carrying out of instructions.

The holistic strategy of evaluation, besides being process oriented, is also a learning experience, and a self growth for both the students and the teachers. Evaluation is performed in an atmosphere the students themselves help to create, and which involves the students active input and participation. The fear of the exam is replaced by the

self-worth and growth that the students experience as they participate in their own evaluation.

The conventional language curricula in general, and the present Arabic language curricula in particular, not only fail to include the students' evaluation of themselves, the students' evaluation of one another, the students' evaluation of their teacher, and the evaluation of the content and the instructional process, but also fail to introduce a holistic strategy in their one-sided evaluation (the evaluation of the students' performance). Furthermore, even with the focus of the conventional evaluation on the students' cognitive performance, cognitive performance is mostly understood in a form of repeating and reproducing information rather than cognitively dealing with information.

Chapter Four Footnotes

[1]The Constitution of the Hashemite Kingdom of Jordan. Article 16, 1964 and The Arabic Language Curriculum for the Elementary and Middle Grades in Jordan, 1965 and The Teacher's Guide for Teaching Arabic in Jordan, 1965.

[2]Gerald Weinstein and Mario Fantini, Toward Humanistic Education: A Curriculum of Affect, New York: Praeger, 1970, p. 61.

[3]John Steinberg, Emotional Growth in the Classroom, Stockholm, Sweden: Almqvist and Wiksell International, 1976, Chapter 6.

[4]R. W. Tyler, Basic Principles of Curriculum and Instruction, University of Chicago Press, 1950, p. 40.

[5]Sidney Simon, et al, Composition for Personal Growth, Amherst, Massachusetts, 1971.

CHAPTER V

CONCLUSION AND RECOMMENDATIONS

The holistic curriculum model which was presented in the fourth chapter is an attempt to tie together educational views, ideas and principles from various educators, educational theories and projects in one collective and unified approach to the teaching and learning of Arabic language.

The traditional subject matter-centered approach, the progressive student-centered approach, the cognitive development theory, the process education theory, the humanistic affective education theories and practices, all have their share in the model. Efforts and pain have been taken to put these various views and theories together and to render this approach acceptable in Arab educational systems. Cultural, political and academic factors have been considered in the formulation of this approach. Some excessive and radical elements are excluded. The model is worked out and intended to be a simple and moderate version of all the views and theories involved. The approach is considered as an expansion to the views and alternative clues of Arab educators in the light of modern pervasive educational theories. The holistic approach as it is presented in this study stresses the traditional knowledge of

subject matters (language skills), not for and by themselves, but as means to more growth and more knowledge.

The holistic approach adds to the traditional approach the tying of the subject matter and skills to the individual needs, to the self, so as to render learning meaningful and significant to the learner.

The holistic approach also relates the study and learning of the language to the learners' social, environmental, global and experiential growth. Language learning, thus, is assumed to bring more meaning, more student's involvement, and student's commitment and responsibility. This is assumed in turn, to lead to more effective language instruction, to bring life to, and revive the mother tongue appeal to its native learners, and to affect positive attitude toward the mother tongue learning. The holistic approach, in doing so, is assumed to aid the students in gaining better knowledge of their language, and in using it effectively and with depth, thus the level of language attainment and the skills of applying it can be improved.

The model also is designed to be applied and/or adapted in both comprehensive curriculum planning or in daily lesson planning and classroom practice by the teachers.

However simple and moderate this approach is, and however consistent it is with conceptual views of many Arab educators, and modern educational theories, and despite the

fact that holistic education is what good teachers have been doing all along, systematic application, or thorough adoption of holistic approach is prone to face many obstacles. Many questions are yet to be answered if this approach is to be implemented.

There is first the issue of introducing the approach. How should this approach be introduced to the Arab-education systems in general and to Arabic language instruction in particular? Should it be introduced as a whole and total or in stages? What is the timetable for full introduction? Is there a need for experimentation before implementation? How can we go about it? In what framework should it be done? In which schools? What is the required duration for the experiment? Who is going to be involved in it? Is the holistic approach intended to be applied in all grade and age levels, or should it start with certain age and grade levels? How can present Arabic Language Curricula be adapted to this holistic approach or the holistic approach to present Arabic Curricula if complete change toward holism is unlikely?

In the area of knowledge skills and training required prior to and simultaneous with the implementing process, questions arise as to what skills and training do curriculum planners and teachers need in the area of cognitive and emotional development? What skills are required in

collecting data about and diagnosing the students' needs, interests, their experiences and learning styles? Although there are universal guidelines in this regard, environmental and cultural variations create different interests, needs, experiences and learning styles that have to be dealt with.

Also connected with the area of skills and training are the following questions: What changes should be administered on the teacher's training curricula and course of study in the teachers' colleges and in the inservice training programs in the respective Arab states? What administrative changes and training are needed for preparing school principals and staff in holistic education that will aid in the implementation process of a holistic language approach in schools? To what extent should the teachers of other subjects be aware of and participate in holistic education; how should teachers of other disciplines be encouraged to incorporate elements of the approach in their respective fields of teaching?

In the school and classroom setting there is the question of what changes are required in the present school and classroom settings to facilitate the implementation of the new approach.

Also, there is the issue of reactions to and attitudes toward the holistic approach on the part of parents, teachers and administrators.

What will the reaction of the Arab educational communities and the society in general be toward what the holistic approach means in terms of shifting the stress from teacher to student, from banking of information and quantity learning to dealing with information and quality learning? Will the easy, centuries-long, presently prevailing testing strategy be abandoned for the sake of more troublesome, multi-dimensional and comprehensive type of evaluation? Will the Central Curriculum Committee relinquish some of its power, or will it share its power and responsibility with the teachers and students? Will the teachers relinquish some of their ego and allow the students to share with them the responsibility over the language instructional procedures? Also to be considered is the economic factor. What are the economic requirements for implementing holistic language approach? If significant changes have to be administered on curriculum planning, teacher training, school and classroom setting and facilities, are the economic resources available? There are no quick and easy answers to these questions. Only large scale studies and researches can provide sufficient answers. But some recommendations here might provide clues to some answers, and further studies.

Arabic language educators and teachers should be exposed to various educational theories in holistic

education such as those presented in this study. The colleges of education at the Arab universities in conjunction with the ministries of education and the teacher training institutes should embark on establishing holistic education programs in which courses of study in this area are introduced, and in which supervisors, teachers and administrators are enrolled. Those who have enrolled and gained basic knowledge and training in turn incorporate holistic language education training through teacher inservice programs. If the teacher education and inservice training programs in the area of holistic language education is to be effective, then those responsible for training should not only preach holistic education, but they must adopt it in their teaching methodology. They must practice it. They have to involve the trainees in their training process. The teachers (trainees) should participate in designing and implementing their holistic language training curriculum and the evaluation mechanism. If teachers are encouraged in their training to participate in their own holistic educational growth, they more likely feel the difference and experience the effect of this approach on their lives. Thus they more likely practice it with their students with enthusiasm and commitment.

Experiments on holistic language curriculum should be conducted in some experimental schools before generalization and full scale implementation. This is an important phase in introducing and implementing holistic approach. Generally new educational plans and pilot curricula are tried in some Arab countries in "Model Schools" which do not usually represent the average school. What follows is that generalization becomes inadequate . . . and failure becomes inevitable. The UNESCO conference on "The Methodology and Curriculum Reform" which was held in Paris in 1976 called this matter to the attention of the educators. In its final report, the conference recommends that "progress must be made and demonstrated in ordinary schools which agree to carry out experimental research in cooperation with research workers and which manage to achieve significant results over a certain period. By their demonstration, these schools can set in motion a process like spreading ripples on a pond, and thus contribute to the general introduction of the reform."[1] Through such experiments and through teacher training programs, the pilot curriculum can be modified to fit with the reality of the educational situations, and with the age and grade levels of students. Experiments as such, are essential as they also determine the extent of the changes in the decision making policy concerning the

curriculum planning and organization, the physical changes of the school setting and the classroom structure, the economic factors and the financial expenditure involved in administering these changes, the instructional technical aids and materials needed, the extent of the social approval of the changes, the attitudes of politicians, administrators, educators, and teachers involved. Most importantly the experiments reveal the attitudes of the students toward the new approach, as well as the difference in their academic achievement in their mother tongue learning, and the change of their attitude toward it.

Change in attitudes, especially in teachers attitudes toward change in the conventional teaching methodology and process is a very crucial step in the process of implementing holistic approach in Arabic language instruction. The report of the UNESCO conference on the Methodology and Curriculum Reform, which was referred to earlier, states that "It should be borne in mind in experimental research that it is more difficult to change poeple than to change situations."[2] It should be added here that changes in attitudes could bring changes in situations.

The variables that play decisive roles in bringing about changes in the attitudes of the teachers lie first and foremost in the success of the teacher training

programs (whether in the schools of education, or in the teachers' colleges, or in the inservice training) in implementing holistic curricula and providing holistic environments. The teachers must experience holistic growth as students before they are asked to promote holistic growth as teachers.

The evaluation of the teachers' performance must not depend on conventional quantitative cutthrough the instructional materials, and on their disciplinary ability, but rather on how they affect holism in their instructional procedures and in the classroom environment. Focus of the reward system must shift accordingly to areas of holistic values and implication. The latter two variables (change in the teachers' evaluation and reward strategy) can have bearing on the change of the teachers' attitudes toward holism, and on their commitment to holistic language instruction.

A dedicated teacher who believes and is trained in holistic education can apply it in his/her classroom using whatever sources and resources available, and in cooperation with his/her students, school administration, and colleagues can create holistic learning environment in which holistic instructional process can take place.

Commenting on how confluent and affective education is what good teachers usually do, Brown says that "actually,

affective techniques are not much different from what good teachers have done since teaching began. By promulgating confluent education and its affective dimension we are only making explicit what has long been implicit in excellent teaching."[3]

The teachers' role in humanizing and totalizing Arabic instruction in the Arab schools is crucial. Therefore, a research into holisitc teacher training programs in the area of Arabic instruction is fitting in this context as it complements this study and adds an essential dimension to it, and also facilitates the applicability of the holistic approach. Such a study should include analyses of present teacher training curricula and instructional methodology, the types of courses offered, the quantity and quality of affective/psychological and experiential training involved, the attitudes of both the instructors and the teachers being trained toward and their understanding of education in general and teaching in particular. Their receptiveness to holistic education, and their views and ideas of change toward holistic teacher training curricula and instructional methodology should also be analyzed and taken into consideration in proposing and preparing new or modified materials in holistic education-training.

Studies concerning holistic approaches to other areas of instruction such as Social Studies, Math, Science and Foreign Languages are also fitting here as they not only attempt to humanize and totalize the learning and teaching of other subjects in the schools, but also they could further the effectiveness of the process of the holistic language instruction as well. Many affective and confluent studies, curricular experiments and applications in the areas of Social Studies, Foreign Languages, Science, and Math have been done in the United States recently attempting to bring more holism into all branches of education.

Other areas such as the relationship between holistic education and the administrative structures of the intended education systems, also is open for research. It is important in the application process of holistic approach to know which type of educational systems is more conducive to effective holistic curriculum, is it the centralized or the decenteralized, or something in between? What processes can be done to render given present education systems more conducive to holistic education?

Although this study has attempted to formulate some affective objectives and skills in the area of the language instruction, and presented some clues on how to go about evaluating them more comprehensive studies and

experiments are needed to expand on what is already presented in this study and to further the effectiveness and the objectivity of affective evaluation.

A Final Word

The path of change is never easy, and is certainly a long one. But change in the area of Arabic instruction is long overdue. Holistic approach is seen as an alternative by many educators and educational theories. It, therefore, is worth looking at, and putting to the test, at least as a small scale experiment. If it is proved effective in remedying present problems of Arabic language instruction, it is then worth implementing in our language curricula and classroom practice.

The efforts, the pains, and the finances involved in the application of such an approach could pay off in preserving the life and the prestige of one of our oldest and most precious elements of our heritage and civilization . . . our mother tongue.

Chapter Five Footnotes

[1]UNESCO, Meeting of Experts on the Methodology of Curriculum Reform, Paris: December, 1976, p. 9.

[2]Ibid.

[3]George I. Brown, Human Teaching for Human Learning: An Introduction to Confluent Education, New York: The Viking Press, 1971, p. 249.

BIBLIOGRAPHY

Abdul-Al, Abdul-Mun'im S. Turuq Tadris Al-luga Al-'Arabiyya. (Arabic Instruction approaches). Riyad: Riyad University. n.d.

Abdul-Majid, Abdul-Aziz. Al-luga Al-'Arabiyya: Usuluha Al-Nafsiyya Wa Turuq Tadrisuha. (Arabic Language: Its Psychological Foundations and Its Teaching Approaches). Cairo: Dar Al-Ma'arif, Vol. I., 1961.

Abdul-Rahman, 'Aisha. Lugatuna Wa Al-Hayat. (Our Language and the Life). Cairo: Mysr-Al-Jadida, 1969.

Abdul-Rahman, 'Aisha. Qiyam Jadida Li Al-Adab Al-'Arabi Al-Qadim Wa Al-Mu'asir. (New Values for the Classical and Contemporary Arabic Literature). Cairo: Dar Al-Ma'arif, 1970.

Al-Dustur. (Jordanian Newspaper). April 4 and 28, 1978.

Al-Husseini, Ishaq M. Ra'y Fi Tadris Al-luga Al-'Arabiyya. (Opinion on Teaching Arabic). Jerusalem: Al-Matba'a Al-Tijariyya, 1937.

Al-Khuli, Amin. Mushkilat Hayatina Al-lugawiyya. (The Problems of Our Lingual Life). Cairo: Dar Al-Ma'arif, 1965.

Al-Sheik, Ahmad Yousuf. Dirasat Wa Tajarib Fi Al-Turuq Al-Khassah Li Tadris Al-'Arabiyya Wa Al-Din Al-Islami. (Studies and Experiments in Special Approaches for Teaching Arabic and Islamic Religion). Cairo: 1952.

Al-Tahir, Ali Jawad. Tadris Al-luga Al-'Arabiyya Fi Al-Madaris Al-Mutawassita Wa Al-Thanawiyya. (Teaching Arabic Language in the Middle and Secondary Schools). Najaf, Iraq: Matbaa'at Al-Nu'man, 1969.

Al-Tuma, Salih. The Teaching of Classical Arabic To Speakers of the Colloquial in Iraq. (A doctoral dissertation). Harvard University, 1959.

Anderson, Paul S. Language Skills in Elementary Education. New York: The MacMillan Company, 1965.

Athey, Irene J. & Rubadeau, D. (Eds.) Educational Implication of Piaget's Theory. Waltham, Massachusetts, Ginn-Blaisdell, 1970.

Beirani, Farahat. Al-luga Al-'Arabiyya Wa Mashākil Ta'limuha Ka lugat Um Wa Kaluga Ajnabiyya. (Arabic Language and its Teaching Problems as a Mother Tongue and as a Foreign Language). Jerusalem: Matabi' Dār Al-aytam Al-Islamiyya, 1972.

Berman, Louise M. New Priorities in the Curriculum. Columbus, Ohio: Charles E. Merrill, 1968.

Bin Salameh, Albashir. Al-luga Al-'Arabiyya Wa Mashakil Al-Kitaba. (Arabic Language and its Writing Problems). Tunis: Al-Dar Al-Tunisiyya, 1977.

Borton, Terry & Newberg, Norman. Education for Student Concerns. Philadelphia, Pennsylvania: The School District of Philadelphia, 1972. (microfiche).

Brown, George I. Human Teaching for Human Learning: An Introduction to Confluent Education, New York: The Viking Press, 1971.

Brown, George I. (ed.). The Live Classroom: Innovation Through Confluent Education and Gestalt, New York: The Viking Press, 1975.

Bruner, Jerome S. The Process of Education. Cambridge, Massachusetts, Harvard University Press, 1963.

_____. Towards A Theory of Instruction, Cambridge, Massachusetts: Harvard University Press, 1966.

Cadora, Frederic J. The Teaching of Spoken and Written Arabic. Language Learning, Vol. 15, 1965.

California State Department of Education. English Language Framework for California Public Schools K-12, Sacramento, 1976.

Cole, Henry P. Process Education, Englewood Cliffs, New Jersey: Educational Technology Publishers, 1972.

Constitution of the Hashemite Kingdom of Jordan. Article 16, 1964.

Cremin, Lawrence. The Transformation of the School: Progressivism in American Education 1876-1957, New York: Knopf, Vintage Books, 1961.

Curwin, Richard L. Values Clarification To Teaching Secondary English Methods, (unpublished dissertation) University of Massachusetts, 1972.

Dam'a Majid I. et al. Al-luga Al-'Arabiyya Wa Usūl Tadrisiha. (Arabic and Its Teaching Principles). Bagdad: Matba'at Wazarat Al-Tarbiya, 1977.

Dewey, John. Democracy and Education. New York: The Macmillan Company, 1916.

_____. Experience and Education. New York: Collier Books, 1963.

_____. Experience and Nature. New York: The Open Court, 1929.

_____. How We Think. Boston: D. C. Heath, 1933.

_____. Lectures in the Philosophy of Education. Reginald Archaubault (ed.), New York: Random House, 1966.

_____. Logic--The Theory of Inquiry. New York: Holt, Rinehart & Winston, 1938.

_____. Philosophy of Education. Patterson, New Jersey: Littlefield, Adams, 1958.

_____. The Child and the Curriculum and the School and Society. Phoenix Books, The University of Chicago Press, 1956.

_____. The School and Society. The University of Chicago Press, 1915.

Dhuhni, Mahmoud. Tadhawuq Al-Adab: Turuquhu Wa Wasa'iluh (Enjoying Literature, Its Approaches and Methods). Cairo: Maktabat Al-Anglu Mysriyya, 1967.

Ediger, Marlow. "The Affective Domain and the Social Studies." Social Studies Journal, 65:7, December 1974.

Ellis, Allen B. A Summary of Finding Recommendations for Improving Elementary Reading in Massachusetts City Schools. Boston: Educational Research Corporation. February 1975.

Encyclopedia of Education. Vol 1, New York: The Macmillan & the Free Press, 1971.

Fahmi, Abdul-'aziz. Al-hurūf Al'latiniyya Li Kitabat Al-'Arabiyya. (Latin Alphabet for Writing Arabic.) Cairo: Matba'at Mysr, 1944.

Freiha, Anis. Al-Bian Wa Al-Tabīn Min Mashakil Al-Tadrīs. (Rhetoric and Literature are Instructional Problems.) Beirut: Majallatu Al-Abhath, The American University, Vol. 3, September, 1952.

_____. Nazarat Fi Al-luga. (Theories in the Language.) Beirut, Al-Kitab Al-lubnani, 1973.

_____. Tadrīs Al-luga Al-'Arabiyya Min Mashakil Al-luga Al-'Arabiyya. (Teaching Arabic is One of Arabic Language Problems.) Beirut: Majallatu Al-Abhath, The American University, Vol. 3, Fourth year, 1951.

Galyean, Beverly. Confluent Education: Alhuman Approach to Language Teaching. (Presentation, The Utah State Foreign Language Teachers Conference.) October 1976. Microfiche.

_____. Language From Within. PRISM Research and Development. Longbeach, California, 1976.

_____. The Effect of a Guided Imagery Activity on Various Behaviors of One Class of Low Achieving Students. (A project report.) Longbeach, California, (no date).

_____. The Evolution of Confluent Language Program. PRISM Research and Development, Longbeach, Calfornia, 1979.

Ginsburg, Herbert & Opper, Sylvia. Piaget's Theory of Intellectual Development. Englewood Cliffs, New Jersey: Prentice-Hall, 1969.

Gorman, Richard. Discovering Piaget. Columbus, Ohio: Charles E. Merrill, 1972.

Hansen-Krening, Nancy. Competency and Creativity in Language Arts. Addison-Wesley Publishing Company, 1979.

Harmin, Merrill, et al. Clarifying Values Through Subject Matter. Minneapolis, Minnesota: Winston Press, 1973.

Holt, John. How Children Learn. New York: Pitman Publishing Company, 1967.

_____. The Under Achieving School. New York: Pitman Publishing Corporation, 1969.

Hurreiz, Sayyid Hamid. Arabic in the Sudan. Language Planning Newsletter. East-West Center, Vol. 1, No. 4, November 1975, Honolulu, Hawaii.

Indiana Department of Public Instruction. Basic Objectives in Language Arts K-12. Indianapolis, 1978.

Jones, Richard. Fantasy and Feeling in Education. New York: New York University Press, 1972.

Jordan, Ministry of Education. Arabic Language Curriculum for the Elementary and the Preparatory Cycles. Jordan, 1965.

_____. Teachers' Guide to Arabic Curriculum. Jordan, 1965.

Jumbulati, Ali & Tawānisi, Abu Al-Futouh. Al-Usūl Al-haditha Li Tadris Al-Luġa Al-'Arabiyya Wa Al-Tarbiya Al-Diniyya. (The modern sources for Arabic and Islamic Instruction). Cairo: Dār Al-Nahda.

Kardatzke, Howard. Affective Learning and the Social Studies: An Exploration of Persisting Issues. Indiana Social Studies Quarterly, Aut 1972, (ERIC).

Kirschenbaum, Howard. et al. In Defense of Values Clarification: A Position Paper. New York: National Humanistic Education Center, 1975.

Krathwohl, David R. et al. Taxanomy of Educational Objectives Handbook II: Affective Domain. New York: David McKay, 1964.

Lavatelli, Celia S. Piaget's Theory Applied to an Early Childhood Curriculum. Boston: American Science and Engineering, 1970.

Maslow, Abraham H. Toward a Psychology of Being. New York: D. Van Nostrand Company, 1968.

Massachusetts Department of Education. Reading Curriculum Guide--Grades 1-12. 1975.

Merrill, Harmin. et. al. Clarifying Values Through Subject Matter. Minneapolis: Winston Press, 1973.

Moffett, James. A Student Centered Language Arts Curriculum K-13. Boston: Houghton-Mifflin, 1968.

Morsey, Royal J. Improving English Instruction. Boston: Allyn & Bacon, Inc., 1969.

Muller, Herbert J. The Use of English. New York: Holt, Rinehart & Winston, 1967.

Northern Regional High School Districts. The Language Arts Curriculum Guide Performance Expectations K-12. Closter, New Jersey, 1976.

O'Hara, James H. The Limitation of the Educational Theory of John Dewey. Doctoral Dissertation, Washington, D.C., 1929.

Payette, Roland F. Development and Analysis of A Cognitive Preference Test in the Social Sciences. Final Report, Illinois University, Urbana, Social Science Curriculum Study Center, 1967, ERIC.

Postman, Neil & Weingarthner, Charles. Teaching as a Subversive Activity. New York: Delacorte Press, 1969.

Purkey, William W. Self Concept and School Achievement. Englewood Cliffs, New Jersey: Prentice-Hall, 1970.

Reid, Ethna. Schools Reading Programs: Criteria for Excellence. 28th Language Communications Conference, November 7, 1975, University of Pittsburgh.

Richmond, Peter G. An Introduction to Piaget. New York: Basic Books, 1971.

Roberts, Thomas B. (ed.) Four Psychologies Applied to Education. Cambridge, Massachusetts: Schenkman Publishing Company, 1975.

Rogers, Carl. Freedom to Learn. Columbus, Ohio: Charles E. Merrill Publishing Company, 1969.

Said, Nifusa Zakariya. Tarīkh Al-Da'Wa Ila Al'Amiyya Wa Atharuha Fi Mysr. (The history of the call for the use of Colloquial Arabic and its effects in Egypt). Cairo: Dar Al-Thaqafa, 1964.

Saint Louis Public School Department. Teacher's Guide for Language Arts--Grades 4-8. Saint Louis, Missouri, 1975.

Sam Houston Curriculum Center. The Language Arts Curriculum Guide. Houston, Texas, 1968.

Schwabel, Milton & Jaine, Raph. (eds.). Piaget in the Classrooms. New York: Basic Books, 1973.

Silberman, Charles. Crisis in the Classroom. New York: Random House, 1970.

Simon, Sidney B. et al. Composition for Personal Growth. Amherst, Massachusetts, 1971.

Simpson, Elizabeth L. Humanistic Education: An Interpretation. Cambridge, Massachusetts: Ballinger Publishing Company, 1976.

Smith, Frank. Psycholinguistic and Reading. New York: Holt, Rinehart & Winston, 1973.

Squire, James R. & Applebee, Roger K. High School English Instruction Today. New York: Appleton-Century-Crofts, 1968.

Steinberg, John M. Emotional Growth in the Classroom: Implementing Education Trhough the Process of Confluency. Stockholm, Sweden: Almqvist & Wiksell International, 1976.

Sullivan, Dorothy. Teaching Reading Through Motor Learning. Springfield, Illinois: Charles Thomas, 1973.

Sycamore Community Schools. The Sycamore Language Arts Guide K-9. Cincinnati, Ohio, 1974.

Tatwīr Ta'līm Al-luga Al-'Arabiyya. (Improving the Teaching of Arabic). Report on the Ninth Conference of the Arab Teachers Union. Khartum: February, 1976.

Teimour, Mahmoud. Mushkilat Al-Luga Al-'Arabiyya. (The Problems of Arabic). Cairo: Al-Matba'a Al-Namudhajiyya, 1965.

Torres, Edgardo E. How Foreign Language Develops Character By Widening the Learner's World. (Speech presented at the Advanced Placement Conference). San Francisco, California, June 23, 1971 (ERIC).

Tyler, R.W. Basic Principles of Curriculum and Instruction. University of Chicago Press, 1950.

UNESCO Institute of Education. The Mother Tongue Practice in the Schools. Hamburg, 1972.

UNESCO, Meeting of Experts on the Methodology of Curriculum Reform. Paris: December, 1976.

Valmont, William J. Active Involvement in Learning to Spell. Education, Vol. 93, No. 2.

Weinberg, Carl. (ed.). Humanistic Foundations of Education. Englewood Cliffs, New Jersey: Prentice Hall, 1972.

Weinstein, Gerald & Fantini, Mario. Toward Humanistic Education: A Curriculum of Affect. New York: Praeger, 1970.

Whitla, Janet H. Classroom-Centered Evaluation: A Humanistic Approach for the Social Studies. Social Education, 40, 7, November/December 1976, ERIC.

Williams, Elmer. Values and the Valuing Process Social Study for the Elementary School. Proficiency Modul #5, Georgia University, Athens, 1972, (ERIC).

Yonus, Fathi Ali,,& Nāqa, Mahmoud Kamil. Asasiyyāt Ta'lim Al'luga Al-'Arabiyya. (The Foundations of Teaching Arabic). Cairo: Dar Al-Thaqafu, 1977.